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"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 4, 1835. NO. 725.---VOL. XIV.—NO. 47.

RELIGIOUS MISCELLANY.

ROMANISM AND THE SCRIPTURES.

We extract from "The [N. Y.] Churchman," the following facts, showing the opinions of papists respecting the use of the Sacred Scriptures. We do it at the suggestion of a respected correspondent.

"Under the present efforts of the Catholics to propagate their faith in our country, is it not," he asks, "an imperious duty to publish such astounding facts? I have been displeased," he adds, "with the bitterness of remark from the pulpit &c.; but publishing *authenticated facts* is a different course, against which the Romanists have no right to complain; and we owe it to truth and the duty of keeping the community informed, and guarded against the jesuitical priesthood. I hope, therefore, to see this exposure promptly given in the Register."

DECLARATIONS OF POPISH PRIESTS.

On the 14th of October, 1824, the "Kilkenny Auxiliary Bible Society" held its twelfth anniversary in the court-house of Kilkenny, the chair being occupied by the Right Hon. the Earl of Ormond, Patron of the Society. The peace of the meeting, however, was interrupted by Romish priests, who challenged the Protestant ministers to prove that they were "doing God service" by the work in which they were engaged. The challenge was accepted, and a long discussion took place, in which the papists endeavored to prove that the circulation of the Bible was injurious to religion. As this was an occasion likely to bring them out, we will give a few extracts from their speeches, sufficient, at least, to show their sentiments. They are taken from "the Report of the Kilkenny Bible Society. Dublin, 1824."

From the speech of Mr Price,—"Let no one think that the study of the sacred volume is of unquestionable tendency to the increase of Christianity; many unfortunate persons have risen from its perusal, sectaries; many, shaken in their belief; many, unbelievers."

"For these reasons, and for others less important, *I stand opposed to the dissemination of the Bible*, that is, the sacred book of Christians. Their public perusal—I mean their being in the hands of the public—is unnecessary, and, I believe, injurious to Christianity."

Mr Colles, in reply to Rev. Mr Shaw, said —"That gentleman had triumphantly asserted that whoever read the Bible, whether on the swampy savannahs of America, the sandy deserts of Africa, or the verdant plains of Ireland, was benefited by it in proportion as he read it. He (Mr C.) decidedly denied the fact. He positively asserted, on the contrary, that the very men who had most deeply studied, and most widely distributed the Bible, were the very men who had benefited by it the least."

From the speech of Mr Dunphy—"It is not the cause of God, but the cause of Mammon, which has warmed the zeal of our modern apostles in their mission of circulating the Bible without note or comment."

These extracts are sufficient to show the spirit of the different speakers. A person reading them would suppose they were uttered by infidels. But we refer such persons to the report from which we have quoted, to show that they were only good Papists, supporting the doctrines of their Church. With such declarations before us, we do not wonder that Abner Kneeland (the Boston preacher of infidelity,) so lately held out to the Papists in this country the right hand of fellowship, and declared, "If they could league their forces, they would make the West speak in tones of thunder, which the missionary fanatics would never be able to silence."

This public debate produced further meetings for discussion, together with a pamphlet war. From the speeches and writings of the Romanists at the time, we make the following extracts, quoted from "A Defence of Religious Liberty, Dublin, 1825."

From a pamphlet signed J. K. L., (generally attributed to the Romish Bishop Doyle,)—"The Scriptures alone have never saved any one: they are incapable of giving salvation: it is not their object; it is not the end for which they were written."

From the speech of the Rev. Dr McKeon—"Considering that the Scriptures of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity,—the Catholic Church *opposes this indiscriminate circulation*. The Catholic Church does enjoin that all who take the Scriptures into their hands shall have such a tincture of learning as will enable them *to read them in one of the learned languages*; unless their pastors suppose there can no mischief arise from giving them in their native language."

Rev. Mr Browne—"It is not Protestanism but infidelity we dread; and infidelity most assuredly would follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of their pastors, whose duty it is to expound the sacred volume for them."

Rev. Mr Sheehan—"The principle of Bible reading without note or comment, leads only to infidelity in religion, and insurbordination to the civil government."

Rev. Mr Dunphy—"When Henry of unworthy memory broached his religion, did not men *go to the Scriptures*, and draw from them, as from a quiver, the arrows which were to strike down the ancient faith?"

Rev. Mr Brennan—"The Catholic Church, the guardian of the word of God, considers the Sacred Scriptures, *though not necessary*, yet useful to be read to her members, *under prudent circumstances*."

Rev. Mr O'Connell—"*We want not* the assistance of the Bible to inculcate the principles of Christianity."

Rev. Mr Clowry—"I maintain that the indiscriminate reading of the Scriptures is *opposed to the interests of religion*, as it is to the well-being of society."

Rev. Mr Sinnott—"My dear friends whom I see around me, let me impress upon your minds this fact; that should you be induced to take the Bible home with you to your cabins, *you would be in dangar of learning from it doctrines contrary to the religion of your own infallible Church!* for it teaches all religions; and from it every sectarian professes to derive his creed."

Mr Wall, (a divinity student)—"The reading of the Bible without note or comment, under the influence of private judgment or secret illumination, directly leads to inconsistencies and errors, *to impieties and immoralities*. I beseech you, (speaking to the females present) I beseech you to recollect the history of those times; and if you are, or ever shall be, mothers of families, when you find the little ones clinging to your knees with filial love, tell them to *avoid* the promiscuous reading of the Bible."

Such are the precise words of Popish priests. You will perceive that two of them (Messrs Dunphy and Sinnott) have incautiously expressed the *true ground* of their fears. It is, that if men go to the Word of God they will discover the errors of Romanism. "The ancient faith" cannot bear an exposure to too much light.

Lastly, in concluding this long catalogue, we would give the testimony of Rev. Dr Pise, now Priest of St Joseph's Church, in this city. In "Father Rowland," a tale intended to support the doctrines of Popery, he has a curious argument (p. 73, 4) to prove that the Bible is not the sole rule of faith, and that "the Church can exist without the Bible." It is this—The gospel of St John was not written for ninety years—(he prudently keeps out of sight the fact, that the Church had during this time the *other three gospels*)—therefore, the Church must have existed same time without the *whole* of the New Testament—*ergo*, it could always do without it. Or, to give you his own words, —"If it existed ninety years without the whole of the New Testament, it might have existed nine hundred, or nine thousand years without it." (P. 74.) He thus endeavors, with Jeusitical sophistry, to confound the idea of not having the *whole* Bible with not having *any* of it.*

Who, with such facts before them, can believe the declaration of Papists, that they are friendly to the reading of the Bible? Look at the past and you will see how bitter has always been their opposition. Look at their conduct when Wiclif gave his translation to England, and the Bible is no longer a sealed book. "*The rage*," says Milner, "*with which the hierarchy was inflamed against a work so undeniably seasonable*, demonstrated that the ecclesiastical rulers hated the light, and would not come to the light, lest their deeds should be reproved." (Church Hist. iv. 91.)

And thus it is *now*. We care not for the denial of Popish priests—we appeal to facts. We appeal to those whose duties have brought them into contact with the lower class of Papists: how many among them do you find who have never read *a chapter* of the Scriptures? We appeal to those Bible and tract distributors, who have gone through the lanes and alleys of this mighty city to visit the poor and learn their spiritual wants: where can you point to a single Romanist among them, who possesses the Bible, even of *his own* Church? Alas! "No man is able to open the book, neither to look therein."†

* To show still further the Rev. gentleman's opinion of the free circulation of the Bible, we give the following extract from a conversation in the same work: "'At any rate,' he continued, 'the booksellers profit by the cry. Every Bible sent out brings something into their purses.' 'It always appeared to me,' said Mrs Wolburn, 'that the boast made of the propagation of the Bible is a mere speculation, a matter of interest to those who form the societies for diffusing the light of the Gospel.' 'Instead of diffusing light,' said Rowland, 'they scatter abroad the seeds of error.'" (P. 60.)

† A *fact* which occurred *lately* is to the point, and will go to prove all that we have asserted. A few weeks ago the annual meeting of the Young Men's Bible Society of Boston, was held in that city. "One fact," says the N. Y. Observer of May 23d, "was mentioned in their report, which ought to be known to every person in our community. It is this: before the distribution was commenced, a member of the Board called on Bishop Fenwick, and asked if he had any objection to the circulation of the Scriptures by the Society, among the members of his diocese? He replied that *no Catholic would be allowed to receive the Bible from them!* Copies were therefore not offered knowingly to Catholics, as from their blind submission to the direction of their priests, it was believed that if any should be left with them, they would be destroyed.

(From the Vermont Chronicle.

TRUE RELIGION

As opposed to extraordinary excitements by extraordinary measures.

Extracted from one of a series of Numbers, entitled "Clerical Meditations."

Often have I recalled the remark to my mind, made by a "mother in Israel," when making her a pastoral visit. "Some people, now-a-days, undertake to do a great deal about religion, and seem to have a great deal of religion, for a little while, and then it is all done with; but for my part, I think, unless we have a religion that we can eat with, and sleep with, and do our work with, we have not got a religion that is good for any thing." Unadorned phrase of an unlettered disciple, but fraught with a sentiment of weighty practical importance. She had learnt, from early life, till her locks were whitened with the snows of almost eighty winters, that religion is an abiding principle of moral action, pervading the every day and habitual concerns of life. Her path had been distant from mine, and she had entered it long before I was numbered with Sion's travellers, and her religious training had been under other and earlier teachers, so that none of her sentiments were borrowed from me. Her age and early history led me to reflect thus. This venerable disciple echoes the voice of the Christian Fathers in New England, whose piety was stable, uniform, well-proportioned and well-sustained in the habitual tenor of their conduct. It was not a fitful flame, a transient meteor, blazing suddenly athwart the midnight sky, startling and surprising its beholders, and then leaving the heavens in the darkness from which it emerged. It was the shining light, shining more and more unto the perfect day. It was not the way-side rill of the summer shower, dissipated by an hour's noon-tide heat; but the perennial spring, gushing from the deep fount, in the bosom of the mountain. It was not a thing, got up by occasions and circumances, and as quickly expiring, when unsustained by an extraordinary course of moral stimulation, and to which it needed to be so long, so exclusively subjected, that for this purpose the ordinary arrangements and business of domestic and civil life must be suspended. It was not the gourd of Jonah, "which came up in a night and perished in a night," but "a tree planted by the waters, and that spread out her root by the rivers, whose leaf was green, and that ceased not from yielding fruit."

An apostolic injunction is, "whether we eat or drink, or whatsoever we do, do all to the glory of God"—and another, to "be steadfast, immoveable, always abounding in the work of the Lord;" and the moral taste is feverish and morbid, when it disrelishes the customary plain food furnished by the stated ministry, word and ordinances of God's appointment, and is gratified with some religious repast which can be provided only at distant intervals, and on special occasions, when the ordinary economy of religious means and observances are superseded. Highly seasoned viands will be eagerly sought and preferred to simple, substantial aliment, only when the appetite has become vitiated. Luxurious gratification may beguile for a season, but the decay and waste of moral health and strength will be the penalty of deviating from the wise and salutary arrangements of Providence. Sad will be that day for the churches in their several organizations, when by adopting one and another variety of novel and bold experiments, they are led to rely upon devices, and changing expedients, of man's invention, for their edification and enlargement, and undervalue and lightly esteem the established, the stated ministrations of God. Should that day come, which the Lord in his mercy forbid, then will it be found that a moral revolution has taken place in the popular taste and predilections, exerting such an influence as to break up ancient foundations, and the order of the churches, planted by the hands and watered with the tears of our pilgrim fathers. Then whatever may be done by pastors of churches to instruct them in the truths of the gospel—to feed them with knowledge and understanding—to enlighten, convince and convert sinners, these by continuance and repetition will be thought of and spoken of as not appropriate and adequate means for the promotion of religious revivals,—for these, in the views and estimation of the churches, can coexist only with *other, extra*, peculiar appointments, and favors—and pastoral efforts will be accounted stale, common-place, spiritless, inefficient. Thus, faith in God's power and grace, and promises, will be partly lost—the incubus of moral insensibility, long, dark and dreadful, will settle upon the churches, or a restive, captious spirit, will agitate them, and seeking ever and anon for a change of pastors, and of religious means and measures, for something newer, and something newer still, will blast the pastors' hopes of continuance and usefulness among the people of their charge.

FUTURE LIFE.

Extract from "Cheering Views of Man and Providence," by Warren Burton.

On earth, the harder our neighbor toils for the riches of thought and the more he acquires, the more has he to communicate, enriching us without impoverishing himself. So in the future life it must be the same. The circumstance that our fellow immortal imparts to us his undiminished treasures, and receives from us in return, will serve to bind us together in the everlasting links of pleasant remembrance. There will be a constant tendency to self-forgetfulness. The soul, however wedded to the pursuit of knowledge, will be still more wedded to the pursuit of the affectionate, the generous, the magnanimous. For it is these feelings which are the purest, the inmost essence of happiness. Without them, the heaven of the soul filled with the riches of knowledge, would be but an external array of the beautiful and the grand; the quickening, joy-giving Divinity will not be there.

Now as the soul has no peculiar pleasures in the spiritual state, to make it remain contented in its evil condition, and it is not its nature to rest in an entire absence of enjoyment, what shall hinder it from exerting all its energies to overcome the inward obstacles, and to struggle its way up into the free and happy heaven that is waiting to receive it?

This view supposes that all will be admitted to the same common abode in the spiritual state, as they are in the earthly. The opinion that the wicked delight to cleave only to the wicked in the future, thus increasing each other's wickedness and misery, is without foundation. It may be so in this life indeed, but the motive is not to do evil for evil's sake, not to suffer evil, but to enjoy what they fancy to be a good. Debauchees, thieves, and pirates herd together here, because in the peculiar pursuits in which they seek their pleasures, they can promote each other's object. But these pursuits and pleasures will not go with them hence, and will they herd together for mutual misery when the bond of their union is broken? They will desire happiness and they will seek it, and where shall they seek it but in the employments and enjoyments peculiar to the spiritual state, and of course in the society of the good? And will the good turn away from them, debar them from communion? If this were possible, it is not in the least probable. Look at the state of things in this world; here are all classes commingled. The common Father inculcates love, the common Savior set the example. He sat down at meat with the vile, and his compassion was common toward all. The heavenly model begins now to be imitated. The "stand off, I am holier than thou" is passing by—is an utterance growing indistinct in the distance, to be at length heard no more. Philanthropy is stooping with a tear instead of a frown, to feed the hungry and cleanse the filthy in soul. Shall the regions of spiritual light, felicity and pursuit, be behind the still sensual and selfish earth in tenderness and beneficence?

CONFIDENCE IN GOD.

Christian reader,—did you ever see a little child following his father in the field? Whilst the parent was the chief object of its confidence and love, you would witness its attention arrested by the beauties on its way, and notice it stop here and there to gather the virgin flowers. It looks up, and seeing him at a distance, the little creature runs to him again, for fear it should lose sight of him. So with the real believer in God—one who has a true sense of his filial relation to the Father of his spirit. Passing through the world amidst the thousand desirable objects which arrest his attention, like the child, he stops to gather happiness from the sources of earthly good which lie in his way. Still, his heavenly Father is the chief object of his confidence and love; and lest the things of "time and sense" should too fatally engross his care, he looks up to God and hastens often to repair to this his only ultimate source of protection and rational bliss. Christian believer! never suffer your heavenly Father to be at such a distance from your thoughts,as to leave yourself alone. Beware of the error of the Atheist who, not having God in all his thoughts, makes himself a solitary wanderer in the world, where are dangers as well as beauties, and lives on without that filial confidence in his omnipotent love, which is necessary to quicken all the springs of hope and to give stability to all the means of happiness. Think often of God—of his constant presence and his all perfect knowledge of your every want. "He that formed the eye, shall he not see? He that formed the ear, shall he not hear?" Often repair to him for direction and and support, then will your journey through life lead to the best ultimate sources of joy, and meanwhile afford you the greatest abundance of rational delight.—*Gardiner Ch. Intelligencer.*

ORIGINAL COMMUNICATIONS.

For the Christian Register and Boston Observer.

PUBLIC CHARITIES OF FRANCE.

The quoted passages are from Dr David Johnson's history of Public Charity in France. ED.

"Upon inquiring into the state of hospitals and hospital establishments during the earlier periods of history, it will be found that their existence has become necessary very much in proportion to the progress of civilization. Greece and Rome had no hospitals—Slaves were supported by their masters in disease and old age." As slavery disappeared the real condition of man was bettered; but for the same reason, public charity became more necessary as emancipation had absolved the rich from their former obligations, and the public was compelled now to do what individuals till then had done. The state of slave-holding countries of the present day corroborates this. Russia, for example, has little or no necessity for public hospitals—"in the present condition of society, when every man is thrown more or less upon his own resources, and must trust to his own individual exertions,—when every man, though so far connected with others for the purpose of society, yet enjoys freedom and independence, and has no claim upon his neighbor, and further, when mercantile speculation forms so much of the every day business of life, there must always be a certain proportion of persons reduced, by the force of circumstances, and the chance of fortune, to require not only the sympathy but the assistance of the public."—Great attention should be given to the probable number of such persons—and this should regulate the amount of assistance provided. Rigorous observation should also be passed upon the right and character of all claimants under such a system. The central Bureau, in France, accordingly deserves great praise, for "it throws in the way as many formalities as are compatible with humanity in the distribution of charity"—it has "diminished the number of hospital inmates"—"Hospitals &c. should not be made *too* comfortable." "The magnificent style" of the hospitals in St Petersburgh may become very detrimental in time.

One franc, 73 centimes, is said to be the daily average expense of an individual in the hospitals of Paris, and this includes every expense, as improvements or repairs in the building, cost of administration, supplies &c. &c.

The hospices of France partake of the character of the English hospitals and poor-houses. Some are for the incurable—some for children—and others on a better footing for those who can pay a certain sum to defray in part the expense of their maintenance. Workshops, since 1813, have been connected with the Hospices. The average cost, per day, of each individual in the Hospices for the aged and infirm in Paris, for the year 1822, was 10 pence, English.

It is much to be regretted, that the system of pensioning out the indigent and infirm, is not in more general practice than it is. That in general, the poor themselves are inclined to prefer this species of retreat, there seems every reason for supposing; there are few who do not feel a repugnance at entering a hospital, and a desire to be independent of it. "In the hospices of Paris, the system of pensioning out is to a certain extent adopted, but it is complained that sufficient encouragement is not given to it. "There is in Paris also too little attention paid to encourage families coming forward and offering to take charge of the aged and infirm." The separation of families ought to be prevented, if possible. The system of pensioning is said to effect a saving not much short of two-thirds. 363 individuals in Paris in 1822 received assistance to the amount of 47,560 francs, in the Hospices they would have required 128,302 francs. The Hospices of the Capital are under more strict and systematic regulations, than those in the country. Some of the Hospices are of very old date—that of La Charite, in Lyons, was founded in consequence of a famine in 1531. The Hospices to which persons are admitted who pay a certain sum are, "perhaps, the most valuable institutions of the Capital"—"many of their occupants have spent their precious lives in the most respectable situations"—"They possess all that is necessary for spending the latter years of an active and laborious life in a moderate and respectable manner."—The peculiarities of French character and life render such establishments very popular in that country. There are three principal ones in Paris—pay is regulated upon an annuity system. The Maison de Sante is a Hospital for "such persons of either sex as can afford to pay a daily sum for their treatment." All these "paying establishments of charity, if they may be so termed, are under the jurisdiction of the General Hospital Council of the Capital."—The "Asyle Royale de Providence" is under the immediate authority of the Minister of the Interior—for 60 aged and infirm persons, who are lodged and fed whether in health or disease.

"The revenues of the foundling hospitals are in a different situation from those of ordinary hospitals"—they appear to be principally under the direction of the minister of the interior. The account of these establishments contains a great deal of interesting and important matter. For children admitted into the hospitals, the hospital administrative commission appoint one of their number as tutor to each, while they themselves form the Council of guardianship.

"As far as that is possible, every child admitted into a foundling hospital is sent to the country. For this purpose they are given to nurses who come up to the Capital and other towns to receive them, and the mode of conveyance is by spring waggons."

The Orphan Hospital "must be regarded merely as a depot from which the earliest opportunity is taken to remove 'the orphans,' to the country." "For the orphans as well as foundlings placed out of the house, there are appointed certain inspectors, whose duty it is to see that they are in every respect properly attended to. These inspectors are three in number, and for six months in the year, they traverse the country on horseback inquiring into the state of the children."

A Hospital is set apart in Paris for sick children, as the Hospitals for adults would expose them to great physical and moral contagion. Few establishments deserve more praise, in that city. A similar one in St Petersburg is highly spoken of.

The History of mendicity and of the various regulations adopted for its suppression exposes many sad mistakes. The poor have been often treated as criminals—Individual industry has been interfered with. Little has been done to *prevent* the growth of Pauperism. At the Commencement of the French Revolution,—the principle so long neglected or misunderstood seemed at last to be acknowledged that the duty of relieving the poor is performed only when the relief given has reference to general utility, and not to individual distress; and that charity without the condition of labor is but a premium for laziness. The axiom, adopted by the commission as a basis of a just legislation of the poor was, that "every person assisted by the nation, and maintained at its charge, should be in a situation less comfortable and easy than if he had no need of aid, and could subsist by his own resources."

"Amongst the sick who have a claim for public assistance, there are some who, without being in a state to pay for medical assistance, still have a house and family. This is the case with the inhabitants of the country; and the true principles of benevolence, true policy, and, indeed, true economy demand that they be assisted at their own homes, where they may receive the attention of their families. Such a system of assistance will have the effect of serving several valuable interests. In the first place the number of hospitals may be diminished, the ties of family-affection are strengthened, personal freedom and independence preserved, foresight and energy developed."

This led, the committee on Mendicity to recommend the system of *secours a domicile* to the national assembly. "The Commission has adopted it as a principle, that the surest, best, and indeed, it may be said, the only means of destroying Mendicity is by multiplying labor."

The poor laws of England are correctly animadverted upon for neglect upon this point. "By the law of the 7th Frimaire, an. 5, (27 November 1796,) there were instituted in each canton of the republic, one or more *Bureaux de Bienfaisance*. The bureaux were charged with the distribution of the *secours a domicile*; they were to receive legacies and donations made in favor of the poor; and, in fine, were to take charge of all matters connected with the public administration of charity." These went into fuller operation after the Revolution; The law has established the charity Bureaux in every commune of the kingdom; but yet they are far from being all in effective operation, though becoming every day more general. Each *bureau* is composed of five members, who, if it be necessary, on account of the population, may associate with themselves any citizens or *dames de charite*, in quality of assistants to visit the poor in particular quarters. "Besides the commissions for administering hospices and the *Bureaux de Bienfaisance*, there is a third species of council connected with the public distribution of relief to the poor, termed Council of Charity, which holds a sort of surveillance over the other two. These councils exist wherever the establishments of charity are of sufficient importance to render them necessary."

To give assistance as far as possible, in health or sickness, to the poor at their own homes, is the principal duty of the *Bureaux de Bienfaisance*, a most interesting branch of public charity, which ought to be the basis of the whole system, with hospitals and hospices only as supplementary to it. Public morality cannot but be a gainer by it. It is to be lamented that such a system is imperfectly executed. An improvement in this respect has been taking place of late years. The Bureaux are in a high state of perfection in the capital. The assistance given is now rigorously defined in its character.

There are 12 Bureaux in Paris—attached to each of which are a treasurer, lawyers to give advice to the poor, ordinary and consulting physicians and surgeons, *eleves* in medicine and surgery, midwives, sisters of charity, and school-masters and mistresses. The catholic clergy are *ex officio* members, in the arrondissement where their churches are. Protestant clergymen the same. The mayor of the arrondissement is president, and 12 administrators are appointed for each Bureau, by the minister of the Interior, from among the most respectable inhabitants of the Capital. Clothes, medicines, linens, &c. are entrusted to the Sisters of Charity, as also the charge of the sick when necessary.

Visiting and inspecting the poor is certainly pursued, and with great benefit. Each Bureau is obliged to keep a Register, with full lists under the required classification. The giving of money is avoided, as far as possible. Small loans are sometimes made. Work, as much as it can be, is made a condition of assistance.

"No indigent person will receive assistance, if he cannot prove his having sent his children to school, or if he refuses to have them vaccinated. This is not yet fully acted upon, though directed by a ministerial *arrete*." Harmony, co-operation, and mutual assistance, is arrived at, between the public administration and private benevolent associations.

The number of poor in Paris "has been diminished one half" by the system of *secours a domicile*. The Bureaux maintain numerous schools for the ordinary elements of education. The *Establishment de Filature*, connected with the charitable administration of Paris, provides work for females in a temporary want of employment; it is purely an establishment of charity. From 2000 to 3000 find employment here annually. The linen fabricated is used by the Bureau of Charity Hospitals, &c. "The relief given is moderate: the bureau acts the part of a parent or guardian, who, by constant attention, forces the people to virtue by means of occupation." Children are especially watched over by the administration; as far as may be they are "removed from the view of that laziness, the example of which would necessarily in the end lead to their ruin."

"There is in France no direct tax or contribution for the support of poor." Government assistance is needed in extraordinary cases.

The Philanthropic society of Paris embraces a wide field, the wants of the indigent, schools, dispensaries, &c. It forms a central point for all the other private charitable institutions. 30 francs is the annual subscription, which entitles the subscriber to draw 100 orders for cheap soups and 100 dispensary Tickets. "The distribution" by sale and gift, "is the principal object of this society." The societies *de Prevoyance* or *de secours Mutuels* resemble the Friendly societies of England. They are increasing; savings Banks are also spreading widely. The first in Paris, was formed in 1818.

All vagrancy has not yet given way in France before these various Institutions. Beggary, however, is not the profitable trade it once was. Primary schools are drawing more and more attention. Feb. 1833.

FOR THE CHRISTIAN REGISTER.

IMPORTANT INQUIRY.

By the language of scripture mankind are divided into two classes as to their moral characters—the just and the unjust—the righteous and the unrighteous—the obedient and the disobedient—the pentient and the impenitent. By the just or righteous we understand the same persons or class of persons as the penitent, and not persons who never sinned. In the scriptures reformed persons are denominated righteous, to distinguish them from the impenitent who still persist in their sinful courses. The penitent become reformed and righteous by turning from their iniquities in obedience unto God. They are persons who now love God, and who do unto others as they would that others should do unto them. They are imbued with "the wisdom that is from above, which is first pure then peaceable &c. "they exemplify the fruit of the spirit"—"love joy, peace, long suffering &c.;" they deny ungodliness and worldly lusts, live soberly righteously and godly in the world—they deny themselves, and take up the cross and follow him who was meek and lowly in heart; they are disciples of Christ, not merely in name but in heart, in deed and in truth;—they evince their love to God and to Christ by obedience to the precepts of the gospel;—out of the "good treasure" of the heart they bring forth good things, while the impenitent out of the evil treasure of their hearts bring forth evil things.

That this account accords with the scriptures will hardly be denied by any well informed Christian; and in view of it we propose the following inquiry:—How has it happened that many professed Christians of different sects have adopted such language as the following in speaking of themselves as individuals?—I find in my heart no good thing—nothing but evil—nothing that God can accept or approve;—my heart is full of all manner of evil;—my best services are accompanied with so much sin as to render me deserving of everlasting misery; I see sin in every thing that I do;—all my righteousness is as filthy rags;—I feel that I am wholly vile and sinful; I see no ground to hope for divine favor on account of anything good in my heart.

Language of this import has been very fashionable with many professors of religion, and perhaps with none more than with some who have so high an opinion of their own attainments in piety that they can practically say to thousands of professors who happen to dissent from them in some theological opinions—stand by yourselves—come not near to me, for I am holier than ye are. What then is the meaning of their self-degrading language? Do the persons mean that they really believe that there is nothing good in their hearts—nothing but evil? If what they say is true in fact, is it

not equally true that they are yet in the gall of bitterness and the bond of iniquity? If they *believe* what they say is true, is not their profession of religion direct hypocrisy? How can they honestly profess to be the friends of God and the disciples of Christ, while they find in their hearts nothing but evil? Is nothing good at heart implied in being a friend of God and a follower of his Son? But if they do not believe that what they say of their heart is really true, why do they allow themselves to utter such falsehoods? How is it possible for them to escape clear from this dilemma? They have probably been in the habit of regarding such self-degrading language as proof of an humble mind. But is the utterance of falsehood an evidence of humility? In one form or another there seems to have been gross delusion on this subject. It is indeed important that all professors of religion should evince humility of heart; but true humility implies integrity, and a sacred regard to truth. It behoves us seriously to consider the tendency of such language when used by professors of religion. Does it not tend to encourage those who really have no religion to think that they are humble, and in a good way, while they find their hearts so exactly resembling the hearts of professed Christians? Is it not a very cheap way of proving humility, if it can be done by professing that we find in our hearts nothing but evil? Does not the use of such language tend greatly to bewilder the minds of young people in forming an estimate of religion, and of their own characters? Has not the practice also a tendency to confirm skeptics in their opinion, that the Christian religion is but a delusion, and unworthy of being adopted by men of science and reason? Suppose an atheist should hear a Christian utter such language and then address him in the following manner:

'You know that it has been my belief that the Christian religion is a delusion, and of no utility to those who profess it. I have now your testimony in my favor. For *I* cannot, and *you* cannot, say any thing worse of my heart, than you have said of your own. If your language has any rational meaning it implies that your religion has been of no use to you, that it has produced no good effect in your heart. But if you think you find from it any good effects in your heart, and still allow yourself to affirm the contrary, how certain it is that your religion has been so useless to you, as not even to preserve you from the habit of falsehood. I am aware that it is supposed that the use of such language is evidence of humility. Is there then "nothing good, nothing but evil" in humility? But if in one case your testimony is to be understood as implying the reverse of the common meaning of your words, why not so in another? when I hear you proclaim the humbling tendency of your doctrines, why may I not infer that you find them adapted to puff you up with pride, and to make you fancy yourself much better than others?'

What rational answer, that would be satisfactory even to himself, could the Christian give to this retort of the Atheist? Is it not then time for Christians carefully to examine the import and the tendency of such indiscreet forms of proclaiming humility of heart?

FOR THE CHRISTIAN REGISTER.

STRANGER IN BOSTON.

Mr Editor—Being comparatively a stranger to your city and its institutions, I have but little personal acquaintance with your clergy though in various places and at sundry times I have heard many of them of divers denominations preach; yet the following observations and remarks are not intended to apply to any of them unless they are conscious of cherishing a spirit contrary to the precepts of the religion of Jesus. Having no inheritance among you and being at present a looker on, I send you the following spontaneous emotions of my mind, and impressions which crowded upon me, on my return yesterday from a visit from the city Mission Rooms, and from a short interview with the respected father of this branch of christian enterprise. Several years ago, when a stranger to the religion of Christ, I had heard of the practical benevolence of Dr Tuckerman, and afterwards, when, I trust, my heart was devoted to God and I had united with a branch of the Christian Church, who hold the peculiar faith of Unitarians respecting the Unity of God as a most dangerous heresy, which, if embraced, will inevitably damn the soul, I yet heard Dr Tuckerman spoken of by them as a clever man, a moral man, &c. &c. but he was a Unitarian, and they called Unitarianism a damnable heresy, and with others I was taught by the creeds and public instructions of the preachers of the orthodox party, to avoid as the poison of asps, or the breath of the Simoom, the influence and sentiments of the Unitarian connection, to which I understand this most estimable man and his associates belong. To be sure, the Saviour has explicitly taught us to judge of his professed disciples by their fruits, and has given us no other criterion by which to decide; but then the zealous and the learned of all the party had united in an unqualified condemnation of the Unitarian Heresy as it was termed, and I had heard that the whole clerical congregational body of this state had been agitated and convulsed with it; until at last it had severed that long united, and once influential fraternity. In almost every congregation with whom I assembled, in various places, among the different sects of Trinitarians, I found the worthy pastors, anxiously indoctrinating their hearers, and guarding them among other heresies from embracing the damning one of Unitarians; until I found that the Unitarian clergymen were looked upon, by other orders generally as a body of dangerous men, (the special emmisaries of the enemy) "sowing tares." Yet as they generally were known to be moral men, respectable men, it was taught that it was their faith, not their works, their belief, not their practice, for which they were generally denounced and denied the christian name. In process of time, becoming from careful observation, thoroughly convinced, that the evils arising from sectarianism, party proscription, and party names, were almost incalculable and the greatest of all obstacles in the way of the universal extension and triumph of christianity; I determined, God helping me, to throw off all allegiance to party and human authority; to retain no name but that of Christian, to acknowledge no Master but Christ, and no brethren but those of every name who love and give evidence of obedience to the moral precepts of our Lord Jesus Christ. With such sentiments and feelings I visited Dr Tuckerman, that well known, and tried friend of the poor. Being introduced, one moment's conversation disarmed me of all those mistaken fears of imbibing heresy, which once would have deterred me from seeking an acquaintance with any unitarian. I felt as if in the presence of a spirit akin to the pious Oberlin and the benevolent Howard, both of whom he resembles. When I beheld his calm, benignant features and heard his expressions of regard and learned his untiring efforts to promote the temporal and spiritual welfare of the neglected poor in this and other cities, I felt as did the sons of the prophets when they exclaimed, 'the spirit of Elijah doth rest on Elisha.' Such devotedness to the work of raising the wretched, such parental affection, such unaffected meekness, such childlike simplicity, such expansive benevolence excited my reverence. And can it be, thought I, that such men as he will be shut up in the prison of endless despair, for not believing the unintelligible dogmas and mysteries of the popular sects? The supreme Being is a holy and benevolent Being, and has prepared no hell for those, who seek to be assimilated to His character, and thus practically obey the precept of His Son, being co-workers with Him in hastening the reign of holiness and peace on earth. Wherever in the universe of God such minds are, there will be a degree of the bliss of Heaven. There can in the nature of things be no hell for such self-denying, holy, benevolent men. Hell is not composed of such spirits nor of such ingredients. Those evil beings who inhabit the regions of despair are represented as engaged in attempts to destroy the happiness and peace of mankind, but men of such Christ-like dispositions and holy employments, have the elements of heaven (the fruits of the Holy Spirit) within them; while the wicked only have in them the elements of Hell.

Which way the wicked fly is Hell,
Themselves are Hell.

Who then shall take the chair of the "Man of Sin," and in direct and open violation of the command of Jesus Christ to "condemn not," proceed to judge and condemn his brother, because he conscientiously withholds his assent to the unintelligible jargon of creed-making councils and theological schools? Would it not be well, Mr Editor for those who are in the habit of condemning in the pulpit and through the press, whole bodies of christians "en masse" to perdition, to consider the prohibitions of Jesus Christ against this practice, which disgraces the christian name; lest they by so doing be found to have treasured up wrath against the day of wrath and the revelation of the righteous judgment of God, who will reward every man according to his works; and "with what measure men have meted will the righteous Judge mete to them again." I believe the words of Jesus; and the recent trials of leading men for Heresy in some of the ecclesiastical bodies in our own country are giving the world a practical, living illustration of the truth and fulfilment of the words of Him who was truth itself.

Away then from Christendom with that bigotry, that superstition, that censoriousness, that illiberality, that uncharitable, unchristian spirit, which now so characterise the instructions and writings of many in the various sects in our land, which makes an assent to metaphysical opinions and deductions a test of christian character and christian name. It is high time that this fell spirit, so unqualifiedly condemned by the Saviour himself, was banished from the societies, pulpits, presses of christendom. Then would the sons of Levi, the messengers of Jesus, imbibe the spirit of their master, unite under Him and Him alone as their leader, respect each other's rights, and acknowledge each other's independence, liberty of conscience and right of private judgment. When the spirit of Jesus Christ shall characterise his messengers and followers, then will the watchmen see eye to eye, the Lord will bring again the captivity of Zion, and our American Israel will be glad. Then Babylon will fall, "the poor have the gospel preached to them," the slaves will be free, and with ten thousand other blessings, the Millenium will be ushered in. That this happy period may be hastened, is the sincere prayer of an Observer.

Boston, June 23d, 1835.

CHRISTIAN REGISTER.

BOSTON, JULY 4, 1835.

ROMANISM.

We have for a long time held our peace on this subject, not from indifference to the outpourings upon it from all quarters, but from the doubtful expediency of further enlisting in a cause in which good intentions are liable to be misinterpreted, and candor towards the objects of attack is construed into an apology not only for the vilest abominations, but for conspirators against our civil and religious liberties. The time however has come when clamor and noise should cease, and give place to some practicable scheme for lessening or counteracting the alleged evils; when farfetched and illogical arguments in proof of a conspiracy against our free institutions, and gossipping stories about the cruelties, assaults and impudent aggressions on the part of Catholics, should no longer be trumpeted through the land, to bring out the parties in hostile array and provoke each other to battle. Instead of any farther irritation our inquiry should be how can we do them good. Like many other excitements, in which much unchristian feeling has been drawn forth and abundantly manifested, the excitement against the Catholics may be turned to good. In this case as in others, good may come out of evil, though we should remember that this is no justification of the evil, nor excuse for the violation of a divine command.

It is a great gratification to us to be able to coincide with any of our religious journals in the great principles of christian charity, and not the less so because we are obliged in some things to dissent from them in doctrinal views. We think with the editor of the Recorder that it is not desirable to excite any stronger feeling on the Catholic Question than already exists. "It *has been* well," he says, "to arouse the Christian public; and those who have done it in a right spirit, and by judicious measures deserve our thanks." "What we now want is, not more excitement, but a judicious system of operations. We want some method in which the existing feeling can expend its force in doing good. There is feeling enough to carry forward an extensive system of effort for the conversion of the Roman Catholics among us."

Why should we wish to convert them? We mean the foreign catholics among us. Because we think that the Catholic religion, as connected with the papal hierarchy, degrades the mind, and enslaves the understandings of the many to the tyranny of the few. They are thus poor subjects for a republic, in which the laws are founded in equality of rights, in which the stability of civil institutions depends on the intelligence and information of the people, in which religion is (in theory) perfectly free, controlled only by the power of conscience. For political freedom, for the same voice in public affairs with those who are born and bred in the midst of us, such foreign catholics as fill our cities cannot be fit. A nation of such men could not be governed at all, under such civil institutions as exist in the United States. It is notorious that the greatest portion of them are deplorably ignorant; their religion, such as it is, depends upon authority, has much to do with outward things, and, it should seem, rests upon no firm and abiding principle within. And then the notions of a great part in regard to liberty are no better. It is with them an undefined thing; the right to do as they please.

If they could be converted to protestantism, though they would not become enlightened Christians and patriots, they would learn their direct responsibility to God and to the country of their adoption, instead of having all matters of conscience settled through the intervention of priests. If they should still be poor casuists, they would have some basis of moral conduct higher than any which would seem to actuate a great portion of them now. Our hopes however of the good, which might result from converting foreign Catholics here, into protestants, would have much more to do with the rising generation, than with those in the midst of life or in advancing years. If the latter could be made protestants, so far as to suffer their children to be educated in protestant schools, and to assimilate with the offspring of native stock, a reasonable expectation might be indulged that they would hereafter furnish their share of valuable citizens.

Thus far we have rested the subject of their conversion upon pretty broad utilitarian ground. There is a much higher and more refined view of the case, which perhaps it is not important at this time to dwell upon. We would convert the Catholics throughout the world to protestantism, because, as we believe, the whole system of their Church is built upon a false foundation, cantradicting the fundamental principle laid down by our Savior, that his kingdom is not of this world; in other words, that his kingdom is a spiritual kingdom. A complicated priesthood and outward show are parts of a worldly kingdom, and are opposed to the simplicity that is in Christ. When he taught in the synagogue or in the temple, in the high way or upon the mountain, it was not by the costly mitre, by gorgeous robes, by a train of inferior ministering priests that he attracted attention and reverence, but by the power of his doctrine. The homage paid him on his humble entry into Jerusalem, humble on his part, but made triumphant by the throng, was all voluntary, alike unbidden and unpremeditated, the expression of love and admiration by simple acts that well accorded with the shouts of "Hosanna—Blessed be he that cometh in the name of the Lord." This acknowledgement of rightful spiritual dominion which can belong to no other, was all the honor that Jesus claimed from men. He abstained from all conflict with human governments. In his kingdom the humble, the afflicted, the meek, the righteous, the merciful, the pure, the peaceful, and even the persecuted for righteousness' sake are pronounced to be the happy and the blessed. On the contrary ecclesiastical pomp and pageantry, and an imposing array of the priesthood, with its multiform gradations is merely outward, and so far as it pampers a thirst for power or influence or wealth, it all ministers to a vain and earthly ambition. So far as complicated ceremonials, fasts, confessions, penances, and inquisitions of all sorts, tend to limit the view of the multitude, merely to the sanctity of the priesthood, it is difficult to say whether the influence is more corrupting upon the ecclesiastics, or upon the laity. Such a kingdom is any thing rather than the kingdom of Christ, the subjects of which acknowledge no effectual intercessor and advocate but Jesus Christ; acknowledge the ministers of his religion only as the helpers of their joy. But such a kingdom has been and is now to a great extent the Romish Church. It is true we know, in some degree, of other hierarchies; it is sometimes true, in a measure, of churches in which all hierarchy is disclaimed, in which the trappings of priestly distinction and all ceremonial show are discarded. Whatever serves to make us come short of true inward religion, and spiritual worship of the Supreme, be it the worship of men, of crucifixes, of images, or of our own selves,—be it even attendance on the stated services of God's house, the observance of ordinances, of Sabbaths, or of sacred holy-days, is disloyalty to that kingdom which Christ established. For it is not the being gilded over with the external profession of Christianity that can avail us, it must be a vital principle, inwardly to change and transform us.

Such we regard as the right view of the subject, and while we should humbly acknowledge our want of due allegiance to Christ's kingdom, as protestants, we do think there are ample reasons why we should toil and pray for the conversion of Catholics.

There are several considerations respecting the state of the Roman Catholic Church in this country which we cannot enter upon now.

DR BEECHER'S TRIAL.

This is the fifth act, or the fifth rehearsal of a mock tragedy, got up by one Dr Wilson; for what purpose no man can know, except to gratify ill temper, or to bring religion into contempt among those who identify religion with the unchristian feelings or inexplicable folly of some of its ministers.

The great action of the drama is a charge of *heresy* attempted to be made out of certain expressions in Dr Beecher's published works, especially of a sermon preached years ago on the Faith once delivered to the Saints. It happened that Dr Beecher had preserved letters from Dr Green and Dr Miller, two of the staunchest Presbyterians, and most faithful defenders of the "Standards," approving of that very sermon, and "urging him to accept a call to Philadelphia, and offering to receive him with open arms into the Presbyterian Church. He also produced a letter from the prosecutor himself of a still later date, persuading him to accept of the professorship offered him in "Lane Seminary." These facts in evidence we learn from a correspondent of the Southern Religious Telegraph, who writes from Cincinnati.

It is amusing to see the details of the charges; particularly how, among other *isms*, it was alleged, that before he left New England he was believed to favor Unitarianism. But this was rebutted with testimony that his character never stood so high with the orthodox as at the time he left Boston for the west; and that "he was more hated by the Unitarians and Universalists than any other man in all New England."

The reporter for the Telegraph, after hearing Dr Beecher's defence against one of the counts, viz. "The heresy of believing and teaching that man has the natural power to obey the divine law"—thus speaks of the argument:

"Through the whole argument, such a flood of light poured in upon the nature of man and the Confession of Faith, that there seemed to be no metaphysics about the one, or possibility of doubt respecting the other. In point of clearness and power, it appeared to me to correspond with Mr Webster's famous exposition of the Federal constitution."

Notwithstanding the full and clear defence of his cause 12 out of the 35 members of the enlightened judicatory voted against his acquittal. With such a majority however in his favor the case is probably put at rest.

FREE CHURCH.

We find in the Liberator an account of a meeting at which was projected the building of a free church in this city. The account is said to be taken from the Daily Advocate, and it is in some particulars more extraordinary than any thing of the kind that we have met with.

The meeting was held, it seems, "to take measures for the erection of a Free Church, in which all the great moral questions of the day may be freely discussed without let or hindrance."

The object was to unite all those minorities who have heretofore been excluded from the use of churches and public halls, in erecting a spacious building where neither a man's creed, politics, poverty or unpopularity, shall be any obstacle to his discussing in decency and order, what he believes to be the truth. In this many can unite who do not agree on general principles. The meeting was crowded and deeply interested, and a full determination evinced, that since Faneuil Hall is no longer the Cradle of Liberty, a new Cradle of Liberty shall be erected, where free discussion, and not the caprices of deacons, and committees, and aldermen, shall be the presiding genius. Where the Constitution and not the constable shall be consulted, whether it will do to discuss such and such principles for fear of a mob. Mobs are the fruits of checking free discussion. Open all your doors to every man, or sect or party, who will discuss moral principles with decency and in order, and there will be no mobs. You can never get up a mob in Boston to repress free discussion, even of heresy and error.

The "object," as expressed at the beginning of this paragraph, is sufficiently latitudinarian to satisfy all the dissatisfied.

We are struck also with the congruity of the names given to the proposed temple. Free Church we suppose denotes that the House is open to all for the public worship of God. But it seems moreover, that, since the old Cradle of Liberty has forfeited its name, this Free Church is to be a new Cradle of Liberty; and while, no doubt, it is hoped that the God and Father of all will preside at seasons of worship, the presiding genius in the Cradle of Liberty is to be Free Discussion.

Whether the Church is to be free for every body to preach in, as well as the Cradle of Liberty for every body to talk in, (while it is large enough to hold all the uneasy ones who may go thither to be talked or rocked to sleep) we are not informed.

LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 31st Anniversary was held at Exeter Hall, May 6th, Lord Bexley in the chair.

From the report read by the Secretary it appeared that the receipts of the past year amounted to £107,926, 1s. being the largest amount ever received in one year since the formation of the society. This amount, however, includes the sum of £11,695, a bequest of the late Horatio Cock, Esq. and a sum of £15,000, which had been raised expressly for the purpose of supplying the negroes in the West Indies with the word of God without interfering with the general funds of the society. When these were deducted, the amount was still nearly as great as that of any former year. The free donations from auxiliaries were £29,184.

From Dr Pinkerton's report of the distribution of Bibles and Testaments in the north of Europe, it appeared that 27,935 copies had been distributed last year in the Hebrew, Greek, Latin, German, Polish, and other languages, and that a considerable number of these had found their way into the hands of Roman Catholics.

Among the persons present on the platform were Bishop McIlvaine of Ohio, and Rev. Dr Spring of New York.—*N. Y Obs.*

WESLEYAN MISSIONARY SOCIETY.

The Annual meeting was held May 4th. It appears that the Society has in different parts of the world, 177 Missionary stations, and 260 Missionaries.

"They are assisted by 1560 catechists, local preachers, assistants, superintendants of schools, schoolmasters, and mistresses, artizans, &c. of whom about 160 are employed at a moderate salary, and 1400 afforded their services gratuitously."

The whole number of persons under the care of Missionaries, and under school instruction, is said to be little short of 120,000.

"The amount of the year's revenue is 53,437*l.* 15*s.* 2*d.*, being an increase on the former year to the amount of 1204*l.* 8*s.* 2*d.* This did not include the splendid legacy of Horatio Cock of Colchester, which was one eighth of his whole fortune amounting to 5274*l.*; this, with special contributions, raised the year's revenue to 60,855*l.* 15*s.* but the average would be about 54,000*l.*"

The Rev. Dr Codman was present as a "representative of the Board of Missions of the United States." He addressed the meeting and presented the following Resolution.

"That this meeting, recognizing the various protestant Missionary Societies of Europe and America as coadjutors in one common cause, rejoices over the good effected by their instrumentality; and especially expresses its gratitude to Almighty God, that the Wesleyan Missionary Society has been permitted to take an important part in the hallowed work of the world's evangelization."

RELIGIOUS TRACT SOCIETY.

The 36th Anniversary was held May 5th. The publications circulated during the year amounted to 16,241,345, without including the tracts printed in foreign countries at the expense of the society.

"The sales of the society's publications during the past year amount to the sum of 50,448*l.* The total amount of the society's receipts for the year, is 56,370*l.*"

CHURCH MISSIONARY SOCIETY.

The 35th Anniversary was held May 5th.

"The income of the year amounted to 69,582*l.* This includes 11,766*l.* the legacy of the late Horatio Cock, Esq. of Colchester. The expenditure of the year was 55,638*l.*"

The society supports Missions and distributes publications in Western Africa, Greece, India, New Holland, New Zealand, &c.

"To the West Indies, the committee are prepared to send as many missionaries as can be obtained, and the emancipated people are extremely desirous to receive religious instruction."

FOR THE CHRISTIAN REGISTER.

THE NEGRO MISSIONARY.

During a short visit to the South last winter, it was my privilege to become acquainted with an intelligent and pious colored man,—an emancipated slave, who had visited Liberia. He came back to this country for his wife, his children, and his friends. And when about to embark for that distant land, the emigrants, about eighty in number, assembled in one of the churches of New Orleans, and publicly pledged themselves to abstain from ardent spirits.

Gloster Simpson (the man alluded to above) then preached to the emigrants, from Matthew v, 16. "Let your light so shine" &c. It was indeed a thrilling scene. The sermon would have done credit to many a white minister who had had far superior opportunities, for mental cultivation. When speaking to his colored brethren of Africa he was truly eloquent.

"One day (said he) as a friend was pointing out to me the graves of the missionaries, *white* men, who had gone to that land of darkness to diffuse the light of salvation, and had fallen in quick succession, one after another, martyrs, to the Holy cause, I could not but exclaim—Good Lord! and shall there not come from our own ranks, men to take their places, and preach to our benighted brethren the Gospel of Christ? For one I am willing and determined to go."

O Africa! my father land,
Thy sunny clime, thy rugged strand
I long to reach.
When may I see thy distant shore,
And carry gospel tidings o'er,
And Jesus preach?

When may this feeble tongue of mine
Preach to thy children truths divine,
From God's own book?
When may I with them raise a prayer
That God would make our land his care?
In pity look

Upon our fallen, low estate—
On us, once good and wise and great,
But now debased;
On us, so long, alas! debarred
From light. God's image has been marred,
But not effaced.

O Lord, restore thine image bright:
Upon these heathen shed the light
Of grace divine.
Let Ethiop stretch her hand to thee,
And every tribe and nation see
Thy gospel shine.

Then shall the negro find a home,
Where chains and bondage cannot come;
Home for the Free;
Freer than that his native soil,
Where he with suffering, sweat and toil,
Sought liberty.

And the poor slave, with joy will bound,
That now a brighter spot is found
Toward which to turn,
And show his master what he 'd be
Were he permitted to be free,
Suffered to learn.

Hasten that day of liberty,
When men shall only bow to Thee
Their master, Lord!
When Christ shall strait his freedom give,
To all who think, and move and live,
T' obey his word.

G. L.

MANUAL LABOR SCHOOLS.

Schools in which manual labor enters into the plan of operations, for the sake of economy, but more for the sake of health and physical energy, have been among us matters of speculation and theory. But it seems to us that there is nothing very intricate in the scheme of uniting in a seminary bodily with mental labor, and we are much pleased to find the following unqualified testimonials in proof of the good practical results experienced in such a Seminary.

Cumberland College.

In a late Report of the Committee on Education made to the General Assembly of the Cumberland Presbyterian Church, we find the statement here annexed.

In Cumberland College our young men can obtain a finished education, with as much facility as at any other institution of the west, while the efficient manner in which its manual labor feature is carried out, in our humble opinion, gives it the decided advantage of all others. The young men cultivate a large farm which they keep in excellent order.—We were much pleased in passing through their rooms, to see no pale, emaciated, dyspeptic countenances, but all in fine health and spirits, and even a superficial observer could not but discern, that the system practised at the institution is well calculated to produce men of nerve and energy who will enter the world with a practical knowledge of the affairs of life, and blessed with constitutions capable of enduring hardship and privation. Had we a thousand youths under our control, not one of them should be placed at institutions where the manual labor plan is not carried fully into effect, and we do most earnestly request all our brethren who wish their sons, or wards to obtain a good education, and at the same time to possess the excellent constitution of the ploughman or mechanic, by all means to send them to such an institution as Cumberland College.

ATONEMENT.

Essays written for the American Unitarian Association. No. 1, The Atonement. By Edward B. Hall.

This Essay and the Article in the Christian Examiner upon the same subject (Review of Abbott's Writings) we are allowed to say, are from the same author.

Mr Hall in his Essay traces the history of the doctrine of Atonement as it is found in late writings reputed to be orthodox, in order to ascertain the state of the controversy. He goes with sufficient fulness into the scripture argument, and the interpretation of scripture terms, and shows how the argument is evaded and how the terms are in a different manner explained. Those who have read Mr Hall's article in the Christian Examiner, to which we have here alluded, and of which we gave our opinion when it first appeared, need not be urged to read the Essay, which is written with the same candor, the same ability, and the same evident desire to ascertain what the scriptures teach concerning the doctrine in question.

TAUNTON UNION

for the Relief and Improvement of the Colored race.

We have received the "Report of the proceedings and Views" of this society, together with the Constitution and list of Officers.

The Report takes a short but comprehensive view of the evils of slavery and the existing measures for alleviating or curing them, and concludes with an expression of readiness on the part of the associates to meet them in any way which shall promise success and shall be consistent with their political an d religious obligations. "We would not fold our arms or close our hearts against the evils of slavery. No, we would hail with gratitude, as we would aid with pleasure, all Christian, constitutional measures for their entire extermination."

The second article of the Constitution shows what are the fundamental principles of the Association.

The object of this Association being the benevolent effort to promote in all suitable and peacable ways, the intellectual and moral elevation of the Colored Race; and especially by collecting and diffusing useful information, and exerting a kind, moral influence, to seek and apply the most judicious, and practicable means, for the final extinction of the System of Slavery in our land; it will lend its aid and influence to the American Union, or any other Society having for its object the same motives and principles of action, by which this association will be governed.

The Officers of the Society are the following:

President.—Hon. John M. Williams.
Vice Presidents.—Hon. James L. Hodges, Hon Francis Baylies.
Corresponding Secretary.—Rev Andrew Bigelow.
Recording Secretary.—Horatio Pratt, Esq.
Treasurer.—Hiram M. Barney, Esq.
Executive Committee.—Mr Joseph Dixon, James Sproat, Esq., Charles Richmond Esq., H. G. O. Colby Esq., Mr Thomas C. Brown.

THE CHRISTIAN REGISTER AND BOSTON OBSERVER.

Publisher's Notice.

The publisher of the Boston Observer having transferred his subscription list to the proprietor of the Christian Register, this paper is now issued under the name of the Christian Register and Boston Observer, and will be sent from this time to those subscribers for the Observer who are not subscribers for the Register. The paper will remain under the sole editorial care of Mr Willard, and will continue to be issued on a large and handsome sheet, with careful attention to the typographical execution. It is hoped that it may be found an acceptable substitute for the Boston Observer by the subscribers for that paper. Those, however, who may not wish to receive it, are respectfully requested to signify it within thirty days by returning the numbers sent during that time, with the name and residence upon them, and directed "Christian Register, Boston."

As Mr Reed the Proprietor of the Christian Register continues sole proprietor of the Journal under its new title, all payments for the Christian Register and Boston Observer will be made to him, with this exception only, viz. Subscribers for the Boston Observer, who take the Christian Register and Boston Observer in its stead, will pay their subscriptions for the remaining half of the present year to L. C. Bowles, the rate of payment from this time being in all respects the same to them as to other subcribers for the Register; viz. three dollars a year payable in six months, or two dollars and a half a year, if paid in advance.

The Christian Register and Boston Observer will be published, hereafter at the Bookstore of L. C. Bowles, No. 147 Washington street, (opposite the Old South Church.) As the engagements of the proprietor will require him to be absent a considerable portion of the summer, the business concerns of the paper during his absence will be attended to by Mr Bowles or his clerk.

Those who have business with Mr Reed which requires to be done with him personally,

will please to leave their requests, during his absence, in writing, and they will be promptly answered.

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THE EDITOR. Perhaps it is due from the Editor in courtesy to the subscribers of the Boston Observer, who will receive this week's Register and Observer, to add a few words to the Publisher's Notice. During his editorial labors (which have been bestowed upon the paper nearly a year) he has endeavored by selections from books and journals, and by his own accounts of religious and benevolent institutions and measures, in a condensed form, (in addition to the aid which he has received from correspondents) as well to promote the cause of Christian knowledge, piety and charity, as to furnish a record of the current history of the times, so far as it is connected with religion and philanthropy. He has also in aid of morality and religion, the ultimate objects, occasionally pleaded the cause of education, in its various stages, and noticed the plans proposed and books published for its advancement. He has further, for several months past, usually selected for his last page an instructive biographical article, teaching something by example. The remainder of the page has contained a miscellany of useful and entertaining knowledge. He has been cheered in his toils not only by voluntary expressions of approbation from various parts of the country, but by considerable additions which the proprietor of the Register has received to his list of subscribers. Large additions however are still needed for an adequate support of the paper, on the present expensive scale. We have received from one of our friends and correspondents a strong expostulation addressed to the public, on account of remissness, in patronizing the Register. He calls upon clergy and laity who approve of the cause in which we are engaged, to sustain the Register by extending its list of subscribers. Whether it be from modesty or pride or an undefined notion of propriety and decorum, that the Editor abstains from publishing such an appeal, each of his readers must judge for himself. Of this however they may rest assured, that, next to the publisher, the Editor is anxious for the increased circulation of the paper, and for substantial proofs that his vocation is not unworthy of regard.

MR SULLIVAN'S ADDRESS BEFORE THE N. H. UNITARIAN ASSOCIATION. We are requested by Mr S. to state that, in the passage quoted from his Address above named, ending with the words "unjust and infamous," there is a verbal error, copied from the Monitor; "it should have been instead of infamous—injurious."

FOR THE CHRISTIAN REGISTER.

SUCCESS OF THE ABOLITIONISTS.

Mr Editor,—I know not what report you can have seen of my speech at the First Annual Meeting of the New Hampshire Anti Slavery Society. Nor do I feel flattered that you were so ready to believe me to have been so stupid, as you have represented me in your paper of last week. But I know you will now permit me to inform your readers what I did say on that occasion—that they may judge, whether indeed I "made out no better case," than you have supposed, "in regard to the success of the exertions" of the abolitionists.

As I rose to urge the acceptance and publication of the very able Report, just then read, the view of the large and very attentive audience was contrasted with the recollection of the commencement of the Anti-Slavery enterprise. I alluded to it. In October 1831, twelve individuals met in a private room in Boston to consult what should be done for the deliverance of our enslaved countrymen. Now hundreds were before me, whose intent countenances evinced the deep interest they had been brought to feel in this righteous cause. I remarked that as it was there, so we found it to be generally. The meetings of abolitionists were well attended, and converts to their doctrines were added daily in in all parts of the land. Nearly *three hundred* Anti-Slavery Societies, based upon the fundamental principle, *that holding human beings as property is tremendous sin, and ought to be immediately repented of and forsaken*—the principle to which we could not in October 1831 get the assent of all the twelve, who then first met in Boston—nearly three hundred socities based on this principle are now extant and active, distributed through the non-slaveholding and in one of the slave holding states, embracing probably from thirty to fifty thousand members, who are every where busy, laboring in this work of the Lord. I mentioned the conversion of a large nnmber—nearly one hundred—of the students in Lane Seminary, who are now to be heard of every where preaching the doctrines of the abolitionists. The case of the discreet, fearless, talented J. S. Birney Esq. of Kentucky was alluded to, as a most auspicious event. He has taken his stand in the heart of that slave holding community—has announced and defended our doctrines there in numerous places, without molestation—has formed a State Anti-Slavery Society, and is about to establish a paper in Kentucky, devoted to the explanation and defence of the sentiments and purposes of the abolitionists. As a further proof of the success of our own exertions, I pointed to the number of able and eloquent men who are now devoting themselves to this cause, to the anti-slavery publications which are scattered unsparingly through the land—and to the recent munificent contributions in New York and Boston (more than $21,000) to enable the conductors of this enterprise to enlarge greatly their operations the ensuing year. In concluding this part of my speech, I alluded to the obvious fact that, whereas formerly not a word was said in our newspapers respecting this crying sin of our land, now they teem with articles about it. Many of them indeed directly and bitterly opposed to the only vital principle of reform but not a few explicitly advocating it. Formerly there was throughout the land a horrid calm—the people seemed to be dead in this iniquity; now there are everywhere indications of moral life—thought is aroused—feeling enkindled. The guilty slumber of the nation has been broken, and the people will never sleep again over this tremendous sin. The indifferent are becoming zealous—the cold hearted fervent—the timid fearless—the dumb eloquent—'the very stones' seem ready to cry out—and even "the wise and prudent" are beginning to perceive that it is not the part of wisdom and prudence to remain silent and inactive, while the nation is living in the most flagrant violation of the rights of man, and the law of God.

Now sir, I appeal to you and your readers, if I made out quite so poor a case in regard to the success of our exertions, as you have represented.

In another connection, and for quite another purpose, I introduced in substance the remark about the U. S. Constitution which you have quoted.

There is prevalent in the community, a notion that somehow or other, slavery is gradually going out from among us; and that it would cease to be, even if no specific efforts should be made to extirpate it. In opposition to this great error, many very pertinent facts were adduced in the Annual Report—showing that there had been a declension in public opinion and feeling, in this respect. Sentiments were quoted from the writings of Dr Hopkins—the younger Dr Edwards and others, published forty years ago, and then received with approbation, which are now denounced as incendiary and fanatical. To make this deterioration more apparent, and to show that there has been and is need of direct, special, earnest efforts to correct public opinion, and raise the tone of feeling in respect to the awful sin of our nation, I dwelt awhile upon some of the facts detailed in the Report, and made mention of some others.

The leaders of the American Revolution, I said, perceived the egregious inconsistency of Slavery with those self-evident truths, and inalienable rights of man, in defence of which they had defied the power of Great Britain. In the original draft of their far-famed Declaration there were sentiments expressed worthy of themselves. And when they framed that Constitution, which is the basis of our Republic, they studiously avoided any explicit recognition of Slavery, leaving with the individual States the fearful responsibility of upholding the abomination. They would not consent to consign our colored population to political inferiority and civil disabilities. Although urged by the delegates from South Carolina to make a *white* complexion one of the qualifications of citizenship, they refused to do so, by a respectable majority of the Convention. The people of Massachusetts when they accepted the Constitution, did so as they declared, in the belief that they did not thereby sanction Slavery.

Indeed there is proof enough that at that time, and for several years afterwards, the state of public opinion and feeling was much more honorable to our nation, and auspicious to our colored countrymen, than it has been for the last twenty years. Soon after the termination of the revolutionary struggle, Slavery was abolished in all the Eastern and most of the Middle States. Manumissions were very frequent in those states where the institution was still maintained. More than ten thousand slaves were liberated in Virginia alone between the years 1782 and 1791. And in the midst of slaveholding communities sentiments were publicly uttered, on the sin and danger of the slave system, which in our day are denounced even in New England as fanatical, visionary, and destructive. In this connection I quoted extracts from an Address to the citizens of the United States, by the Convention of 1794, drafted by Benjamin Rush, Walter Mifflin, and Isaac H. Starr—and also from an Oration on Slavery, delivered in Baltimore, July 4th, 1791, by George Buchanan M. D. published at the unanimous request of the Maryland Society for promoting the abolition of slavery, and dedicated to Hon. Thomas Jefferson, then Secretary of State. Were it not for the fear of trespassing too much upon your columns I would give you these extracts, which express some of the opinions that are most offensive to our fellow citizens at this day.

These things, I remarked, show that there was in our country, for some time after the Revolution a state of feeling much more auspicious to the cause of Freedom, than there has been of late. The friends of the enslaved did not exert themselves as they ought. They adopted the disastrous doctrine of gradual emancipation, and the consequence was they gradually lost their zeal, and abated their efforts. Having come off victorious from the unequal contest they had dared with England, the people were more inclined to repose upon their past success, than pursue it to a complete triumph over all oppression. The energy and enterprise which had been roused to the deliverance of the land from a foreign yoke was expended in the pursuit of riches, or of individual or national aggrandizement. And the projects of parties, and the diverse interests of different sections ere long impeded the action of the Confederacy; and the *spirit of compromise* prevailed in the counsels of the nation.

When the Capital was located at Washington, and a territory was ceded to the Union from the two adjoining states, it was upon the condition (implied if not expressed) that the slave laws of Virginia and Maryland should continue in force within the District of Columbia. In consequence of this atrocious compromise, our capital city has been made a great *slave market*. Near by that building, in which the legislators of our land assemble, there are places for the sale, and pens for the safe keeping of *human cattle*. Our northern Representatives go to Washington, year after year, see the abomination within the purlieus of the Capital—and imbibing too easily the false notion that because it has been sanctioned by the general government, they are not at liberty to reprove it—they acquiesce in the horrible outrage upon human rights, and the Divine Law, and ere long lose their sympathy for the helpless victims of our republican tyranny. Other proofs might be given that the tone of public feeling, in the non slave holding states has been perceptibly lowered. Within eighteen years—forty years after the Declaration of our Independence, the large State of Missouri was added to the Union with the condition that human beings may be held and worked as beasts of burden there. This detestable deed was done by the consenting votes of New England Representatives. And if Arkansas should now apply for admission into this Confederacy, upon the same terms, there is little ground to hope she would be refused.

Sundry corrupt principles, I continued, have become prevalent even in New England, owing to our long, acquiescent intercourse with this outrageous system of oppression. Some of these I mentioned. It is now believed by a great many, that the slavery in our land is a *necessary* evil, or that nothing can be done to remove it, without incurring a greater evil. That we of the North ought not to interfere (even by moral, religious and constitutional means) for the redemption of our captive brethren, but should leave them to be liberated whenever their oppressors may of themselves see fit to break their yoke. That the slaves are the *property* i. e. the cattle of their masters; and that we ought to regard them as their property, because it is erroneously supposed our Constitution guarantees this right of property to their masters. Furthermore it it taken for granted by a great many that the colored people are a race of beings *naturally* inferior to the whites—that nothing can be done or ought to be done for their improvement and elevation in this country; but that they should first be removed from the midst of us, before we attempt to raise them in civil, social and moral life, or give them any chance to rise. I here alluded to the fact, that in the Constitution of the State of Connecticut, framed in 1820, a *white* skin is made one of the qualifications of voters; and expressed my belief, in the sentence you have quoted, that, if the Constitution of the United States were now to be formed, this same invidious distinction would be made; nor only so, but that there would be a more explicit recognition of the institution of slavery, than is now to be found in the Magna Charta of our rights. Our colored brethren are seldom spoken of as Americans, though born in this country; and we hear it every day flippantly said, they ought to be sent *home* to Africa, though many of them are the descendants of those who came to these shores more than a century ago, of those too who fought by the side of our fathers for the independence of this country. These sentiments and feelings every body knows, are common throughout New England. They have beguiled the people here of their sense of wrong, and of their interest in suffering humanity. Nay more, such is the tendency of these sentiments and feelings, that I seriously apprehend unless they be reformed, they will result in the ruthless persecution of the whole colored population of our land.

Yours respectfully,
SAMUEL J. MAY.

ECCLESIASTICAL.

FOR THE CHRISTIAN REGISTER.

Installation.—On Wednesday last the Rev. Jason Whitman, who had recently resigned his place as agent of the American Unitarian Association, was installed as Pastor of the second Unitarian Society in Portland, Maine.

The services of the occasion were introduced with prayer, and the reading of the Scriptures by Rev. Mr. Peabody of Portsmouth. The sermon was preached by Mr Lothrop of Boston from John 13: 34. The prayer of Installation was offered by Rev. Mr Storer of Walpole; the charge by Rev Dr Parkman of Boston; the Right-Hand of Fellowship by Rev Mr Wells of Kennebunk; The Address to the people by Rev Dr Nichols of Portland, and the concluding prayer by Rev Mr Wheeler of Standish, Me.

The services were attended by a numerous assembly, and were listened to with a very lively interest. This new society has been formed chiefly by the religious zeal and enterprise of several members of the old congregation (Rev. Dr Nichols') to meet the wants of a growing population, and particularly of many, who could not be accommodated within the walls of the parent church. It has been gathered with the cordial assent and co-operation of both the Pastor and the people of the First Society; and we rejoice in the evidence thus given of the increasing influence of liberal christianity in that flourishing city; as well as in the harmony and prosperity of these two associated churches.

The Hymn "written for the occasion" we shall print next week.

Boys' Asylum and Farm School.—The following gentlemen were recently elected to compose the Government of the Boys' Asylum and Farm School:—

Samuel T. Armstrong—*President.*
Jonathan Philips—*Vice President.*
Edward S. Rand—*Secretary.*
William Hales—*Treasurer.*
Managers—Francis Parkman, John Tappan, John D. Williams, Moses Grant, Joseph Tuckerman, Charles C. Paine, William Gray, Benjamin A. Gould, Henry B. Rogers, William H. Prescott, Henry Upham, Thomas G. Carey.

American Union.—At a meeting of the Boston Auxiliary to the American Union for the Relief and Improvement of the Colored Race, on Wednesday evening the 17th inst. the following gentlemen were elected officers of the Society:—

Sidney Willard, President; Wm. T. Eustis, Vice President; Henry B. Townsend, Treasurer; George Rogers, Corresponding Secretary; Gustavus Horton, Recording Secretary.

Executive Committee.—Rev. Abel Stevens, Messrs. Charles Stoddard, Charles Seaver, William D. Ticknor, Philip Greely, Jr. Charles D. Gould.

The following resolutions were unanimously adopted:—

1. *Resolved*, That the Executive Committee be instructed to take efficient measures for increasing the number of the members of this Society.

2. *Resolved*, That the Executive Committee be instructed to take measures to ascertain the present condition of the colored population of this city, both physically and morally, and that they be authorized to employ an agent for this purpose, at their discretion.

3 *Resolved*, That we consider it as the settled policy of the American Union, and of all its Auxiliaries, to employ their energies directly in carrying into effect the objects of the Union, and to avoid as far possible, all collision with other Societies or individuals, who may be professedly engaged in attempts to accomplish the same object.

Voted, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the newspapers.

E. A. ANDREWS, *Chairman.*
JULIUS A. PALMER, *Secretary.*

OBITUARY.

FOR THE CHRISTIAN REGISTER.

Mr JOHN H. BIRD.

Several of the secular daily prints of the city have briefly alluded to the recent sudden death of Mr Bird of South Boston, and have paid a deserved tribute to his memory; but in none of them has his character as a religious man been especially pointed out. The writer, therefore, who has long been a most intimate acquaintance and friend of the deceased, feels that justice to departed worth and excellence demands from him a fuller statement of some of the traits which marked his character, than has as yet appeared. As I shall speak only of his religious character, I shall confine myself to the last five or six years of his life, during which the virtues which endeared him to me were manifested. For several years Mr Bird has been a professor of religion. His constitution did not warrant him to expect a long life, but rather by showing symptoms of pulmonary disease, it admonished him that his pilgrimage might be short. This, at an early age, drew his attention to religion. He joined the church of which Rev. Mr Capen is pastor at South Boston, was regular in his attendance upon all its ordinances, and active in his endeavors to promote its growth and prosperity. Having his mind imbued with a deep reflective spirit he was anxious that all who came with him to the sanctuary should feel themselves not in a hall of debate, or among a fashionable assembly, but in the house of prayer dedicated to the Most High, and should there humble themselves at the throne of grace and implore Divine forgiveness. He thought justly, and seemed always to act in obedience to this truth, that to engage in religious service worthily, all human pride and fashion should be as nothing, and less than nothing—that all else should fade from the mind when contemplating the ineffable greatness and glory of God. At church, therefore, he was always seen in a devout, quiet and humble attitude during prayer, and an attentive listener to the discourses from the pulpit; and the salutary instruction which he thus received rendered him in his intercourse with society free from any thing like haughtiness or ostentation, or affected superiority over others; for he felt himself, in common with them, a weak, frail mortal. Those who have been seated with him, or near him, will remember that it was his invariable practice to unite with the choir in singing the praises of the church. His sympathy was strong with all those who held the same precious faith with himself, while of those of a different persuasion he was careful never to speak in terms of reproach; though if to hear his friends assailed for believing as they did, had been deemed by him a sufficient reason for indulging in the same folly, we might now regret that he had opportunity so often to return evil for evil. He was opposed to sectarian controversy, but he would never shrink from a fair and calm discussion of the Christian doctrines and duties, for his mind was thoroughly established in the Christian faith, and well fortified by religious discipline. He had a great respect for, and always enjoyed the company of the ministers of religion. His acquaintance with those of his own denomination was very extensive, and many of them will doubtless remember the interest with which he conversed on religious topics, and the warm sympathy with which he would meet them after church, and invite and receive them at his own hospitable mansion. Mr Bird was a warm friend of the religious education of the young, and assisted in the duty of instructing them in the Sabbath school, of which he was one of the earliest originators, in connexion with Mr Capen's Society. He has left an unfading memorial of his interest in their welfare, by the munificent bequest in his will of about *twenty thousand dollars*, to establish in South Boston an institution for the education of young ladies.

He was also the friend of the temperance cause, and was for a time an active officer in the society organized in his section of the city. Having these attachments for good and wholesome institutions, it was to be expected that Mr Bird, inheriting as he did a considerable fortune, to which he had added much by its wise and prudent investment, would be liberal when occasions offered by which any object claiming his particular regard could be aided. Such was the fact, and the writer knows of several of his benefactions towards objects of a purely religious character, and also of public improvement. One of these was to lend his aid in paying off a debt which was weighing heavily upon a religious society of his own faith. Another was to assist in erecting a church with which he had no community of feeling, but which though erroneous as he conceived in some of its doctrines, he thought might have a salutary moral influence upon a portion of the community. In 1833, when the Unitarian Association held several meetings for the purpose of appointing a General Secretary, Mr Bird became at once interested in the measure, assisted in obtaining subscribers to its funds, and immediately advanced a sum more than sufficient to make himself a life member.

Such were some of the circumstances in the life of my esteemed friend. Though suddenly called away from the world, he was not unprepared for the messenger of death; and we rejoice in the assurance that he has joined the multitude of the heavenly host in ascribing "glory, dominion and majesty and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever," and in that song of triumph—"O death, where is thy sting? O grave, where is thy victory?"

A.

FOR THE CHRISTIAN REGISTER.

AARON DAVIS WELD, Esq.

Died at his residence in Roxbury on Friday morning, the 26th of June, Aaron Davis Weld, Esq., aged 56 years.

It is not often that it pleases the divine will to summon a more faithful and exemplary servant from the scenes of this world's usefulness and trials to his rewards and his rest, than was he who is the subject of our present notice. Originally gifted with sound capacities, and born to the unspeakable blessing of watchful, exemplary and pious parents, his whole character was formed in the salutary school of good discipline and wholesome restraint. He was spared in youth all those weak indulgences, which are so apt to come up in after years in perverseness and folly, and was early taught to work his own way and rely upon his own resources.

The first years of his life were devoted to those agricultural pursuits which lead often as they did with him, to a devout and grateful acknowledgment of the presiding care and bounty of the infinite Giver, and some of his succeeding ones to those mercantile engagements, where so many strong and varied temptations are presented, but which never tarnished the lustre of his good name;—while by the favor and success, with which his industry and carefulness, his enterprise and economy were crowned, the closing days of his life were permitted to be passed in unison with his feelings and taste, in adding to the worth of his paternal estate, in giving his services and example wherever a good cause demanded them, in being in a large measure, no less than with a discreet judgment the almoner of God's bounty, to the sufferers of the earth a comforter, to the perplexed and straitened a counsellor and friend, a ready servant of the public needs, a safe and willing helper in many private wants.

No one could long have had the privilege of knowing him, without perceiving that his character was of no ordinary stamp. There was a quiet and unobtrusive modesty about his whole demeanor and intercourse with men, which might not perhaps have very strongly attracted the attention of the stranger; but the more one might see of him, the more would he be won by an affectionate kindness and a benevolent sympathy to the sterling excellences that had their throne in his soul. He had a strong and discriminating mind, a keen discernment of the truth and of the value of objects and pursuits. He had a wide knowledge of human nature. He knew the passions that ruled, and was not ignorant of the temptations that assailed mankind. There was an energy and fortitude, a ready and resolute action, an acuteness to see what was right, expedient and just, a habit of weighing and deciding upon measures for himself, a fearless utterance of what he felt to be right,—together with a persevering and withal a lenient, a forgiving, charitable spirit, which in this world, where so many are copyists, where so many are fearful and so many faint by the way, where so many think only what they are taught to think, and do what authority, threats, interest or party passion urge, is not often witnessed.

And yet with all these strong and decided traits there were joined a mildness which is seldom surpassed, a gentleness which a child would perceive at a glance, and which was not often if it was ever betrayed. He had inured himself early to self-control, so that while others might be swept away by feeling or temper, he could restrain himself with calmness and dignity, and thus preserve not only his power over himself, but what was even more, his power and influence over them. He did not carry contention in his way nor leave division and alienated hearts, where he had been. He was emphatically a peace-maker. Firm in the maintenance of his own rights, jealous and careful for those of others, he still pursued every thing and accomplished to a singular degree, almost every thing he made his object, without contention, deep irritation or ill-will. It was as rare for him to leave in others the feeling of animosity, as it was to leave in them the conviction that he had insisted upon what was wrong or had uttered what was untrue.

Mr Weld was a man of the greatest fidelity to his trusts. While through life, even amidst many trials of infirmity and sickness, naturally inducing depression or inaction, he shunned no service to which he felt himself competent or where he thought he could be useful—in all he wore the spotless robe of an incorruptible integrity. He was perfectly and entirely honest, not *seemingly* so and *really* otherwise. In all his habits he was diligent, regular, punctual to the moment. His heart was warm with kindness and humanity, ready to every neighborly and friendly office. His soul was the seat of the purest moral principles, which came out in their power and swayed his life, while the full fountain of a living and ardent piety rendered him the constant and hearty friend of religion and all its institutions, not simply by his exhortations and counsels, his purse and his services, but in the burning light of his good example. He sought to realize for himself all the benefits of the means of religious improvement and to urge others to seek and find them too. He was, from the strictest principle, no less than from the love of them, regular in his attendance upon the stated public services of the Sabbath, and for many years a communicant at the table of the Savior. Neither was his religion manifested in public alone. It was with him in private and in all his secret ways. His house was a house of prayer, where the morning and evening sacrifice went up from his grateful altar. At home and abroad, before men and in his secret communings, the spirit which he sought to breathe and to be wholly governed by was the spirit of Jesus.

After many years of feeble and failing strength, of alternate prostration and renewed vigor, he realized fully, nevertheless, at the last, the certainty of his approaching end. He was not the man to be deluded into vain hopes. His last hours were all calmness and submission, an unshaken and unalterable firmness in the truth and rectitude of his previous views and principles and a faith in his Maker that was strong to overcome the world. Sensible of many imperfections, he sought the divine forgiveness and committed himself to God who judgeth righteously.

May it be given us to imitate the bright example of such worthy servants of God. May it be our to be the followers of those, who through such faith and patience have gone to inherit the promises.

INTELLIGENCE.

DOMESTIC.

The Last of the Tea Party.—Last Friday we had the satisfaction of seeing and conversing with the only survivor of that daring band of patriots, who offered the first open resistance to the oppressions of the British Crown, the venerable GEORGE ROBERT TWELVES HEWES. Mr Hewes was passing through Providence, from his residence in Otsego County, New York.

He was born in Boston on the 5th of September, 1735, and on the 4th of July will want only sixty-three days of being *one hundred years old*. His youngest son, the fifteenth of his children, apparently about forty year old, was with him. We have seen many men of *seventy* who appeared as old as Mr Hewes. His voice was strong, his stature quite erect, and his step comparatively firm. The venerable MOSES BROWN, almost his compeer in years, called upon him and was introduced. The contrast between the mild, gentlemanly mein of the patriarchal Friend, and the rough address of the veteran hero, was strikingly apparent.

Rev. Mr Cheever.—The trial of Rev George B. Cheever, for a libel on the character of Dea. John Stone, closed on Friday of last week. Counsel for the Defendant, Rufus Choate and Peleg Sprague, Esq'rs.; for the Government, Attorney General Austin. The case was given to the Jury at a quarter before one o'clock, after a most fair and impartial charge from Judge Strong. They retired, and came into Court again about six, with a verdict of guilty, upon the second count of the indictment, viz. that 'the defendant had alluded in the article, written by him, to Deacon John Stone,' and had been guilty of a libel upon that individual. The second count is the principal one, and upon the verdict in relation to it the Court would have pronounced sentence, but the defendant has appealed to the Supreme Court. "Mr Austin made one of the most splendid and conclusive arguments that was ever listened to. The plea of Mr Sprague, on the previous evening, for the defence, pointing out the evils of intemperance, and drawing an affecting and true picture of the misery that vice inflicts upon all connected with its victims, was beautiful and eloquent."—*Atlas.*

The Cherokees.—In a letter lately addressed by the acting Secretary of War to Messrs. W. H. Underwood and John Ridge, it is stated, by the direction of the President of the United States, that no propositions for a treaty, more favorable than the present, will probably be made to the Cherokees, nor will any other proposition at all be made to them, so long as he remains in office; that they must abide the consequences of rejecting the treaty, and that it will not be safe for them to anticipate a different disposition on the part of either branch of the government.

FOREIGN.

English papers have been received to the 27th of May, being also the latest news from France.

England.—The Marquis of Wellesley had resigned his office of Lord Chamberlain, of which no public explanation had been given on the 26th of May.—Lord John Russell had been returned from Stroud, and had taken his seat in parliament. Nothing had occurred in that body to try the state of parties since the new ministry.

Mrs Hemans died at Dublin, May 16. The event is thus announced by the correspondent of the Morning Herald:

I regret to add that the highly gifted and accomplished, the patient, meek, and long suffering Felicia Hemans is no more. She died on Saturday night, and met her fate with all the calm resignation of a Christian; conscious that her spirit was winging its flight to another and a better world, where "the wicked cease from troubling, and the weary are at rest."

France.—No important political news has been received.

Spain.—Hostilities still continue between the two great parties. It is stated in a French paper that when Lord Eliot left France for England, he openly declared that the Queen's Government cannot stand, and that the blockade established on the French frontiers is useless, Don Carlos's army being abundantly supplied with arms and amunition, procured from France.

NOTICE.

DIVINITY COLLEGE—The Annual visitation of the Divinity College at Cambridge will take place on Wednesday the 15th inst.

MARRIAGES.

In this city by Rev Mr Ripley, Mr Samuel Quincy to Miss Abby A. Beale.

In Malden, by Rev. Mr Alger of Chelsea, Mr William C. Barrett to Miss Emeline S. Nichols.

In Canton 23d ult. by Rev. O. A. Brownson, Mr William S. Otis of Philadelphia to Miss Elizabeth Everett of Canton.

In Nantucket, Alexander S. Brown, formerly of Boston, to Miss Lydia C. daughter of Capt. John C. Pinkham.

DEATHS.

In this city, the venerable Ebenezer Pemberton, LL.D. 89.

In Cambridge, Joseph Foster, Esq. 80.

In Milton on the 21st ult. Widow Susanna Blake, aged 83 years.

In Dorchester, 26th inst., Hon. John Bailey, formerly Representative of Norfolk District in Congress, and a State Senator from Norfolk County;

In Roxbury Hon. Francis Gardner, 63.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher*," such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

Broadcloths, Cassimeres; Athenian Cassimeres; Rouen Cassimere; Athenian Camlets, &c. &c.

4 bales superior Welch, English, and American Flannels. Some of them very superior, and are warranted not to shrink in washing.

2 bales Angola Flannel, an excellent article for Summer wear.

1 bale Domet Flannel.
4 do. colored American do.
4 do. do. Domets.
3 cases of superior English Cambric Dimoties.
1 do. do. Furniture Dimoty.
1 do. colored Poult de Soie Silk, at 3*s.* per yard, of an excellent quality.
Cases Irish Linens, of superior quality.
Cases of American Prints.
Cases and Bales of brown and bleached Cottons.
Cases of white Cambric and Cambric Muslins.
Cases of Bishop Lawns, from 20 cts. to 5*s.* 3*d.* per yard.
1600 ps Nankin and Canton Straw Carpeting.
Cases of Taylor's Persian Spool Cotton, at 3*s.* per dozen or 5 cents per spool, warranted of very superior quality.
Cases of Spool Cotton, at 6*d* per dozen.
1 case of Open Work Cotton Hose, at 1*s.* per pair.
Cases of 4-4 and 6-4 Bobbinett Laces; from 9*d* to 5*s* 3*d* per yard.
1 Case Grecian do. superior quality, at 2*s.* per yard.
1 bale Russia Damask 6-4 and 8-4—a very durable article for Table Cloths.
2 cases India and English Silk Hdkfs.
2 do colored Table Cloths, assorted sizes.
1 do. do. bordered cotton Hdkfs. imita. L. C. at 9*d.* each.
1 case Linen Hdkfs.
3 do. American Sewing Cotton.
5 bales Russia Crash.
3 cases Linen and Cotton Tapes.
1 case English Pins.
7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion.

ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

UNIVERSITY OF CAMBRIDGE. DIVINITY COLLEGE. Students are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar, and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the faculty, they are to produce satisfactory testimonials of character. If not Bachelors of Arts, they are further examined in Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essay, or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to be further examined in the previous studies of the class, which they propose to join.

Charges for tuition, rent and care of room and furniture, and use of class books, amount to $66 annually. Board may be had in the college commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loan by the Institution. Indigent students are aided, from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins, at the subscriber's Lecture Room in Divinity College, at half past eight o'clock, A. M., of the day before commencement.

Persons who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY.
Dean of the Faculty of Theology.
June 13, 1835. 3t.

CAMBRIDGE FEMALE ACADEMY.

THE next term of this School will commence on MONDAY, July 6, under the superintendence of Miss SARAH S. JACOBS. Suitable teachers will be employed in the various branches of female education.

With respect to the qualifications of the Principal, the following extracts of letters, will be sufficient.

From E. Bailey, Esq. Prinbipal of the Young Ladies' High School, Boston:—

"I think Miss Jacobs well qualified to teach in all the branches usually studied in the best schools for females, including Latin Classics, and several modern languages. Of her character as a *lady*, it is not necessary to speak, and her manners are such as will hardly fail to secure the respect and esteem of her pupils."

The Rev. H. J. Ripley, Professor in the Newton Theological Institution, says, "It gives me pleasure to bear testimony to the respect and love which Miss S. S. Jacobs, secured for herself as Principal of a Female Academy in Liberty County, Georgia, during the year 1834—both by her pupils, and by their parents, and by others, who attended her examinations, in the Academy, she was highly esteemed."

The friends of Miss Jacobs would also refer to the Rev. Mr. Gannett, and S. Barrett, Esq., of Cambridgeport; to Z. Eddy, Esq. Middleboro,' Mass.; and the Rev. Messrs. D. Sharp, D. D., L. Bolles, D. D., W. Hague, H. Malcolm, of Boston, and the Rev. J. A. Warne, of Brookline.

Price of Tuition.

English Branches with plain and ornamental needlework $6 per quarter; Latin and French $7,50; Italian and Spanish with the above $10.

Extra Charges.—Music, $10 per quarter; Drawing and Painting at the charge of the teacher.

The Academy building is pleasantly situated at the head of Austin-street, and includes three apartments—two of which are for the accommodation of the young ladies—the other being appropriated to the Preparatory Department, under the direction of Miss Carter.

Board can be obtained in pleasant families at $2 per week

☞ Parents desiring to send their daughters, are requested to make early application to the Principal.

Address—care of Rev. B. Jacobs, Cambridgeport, Mass. June 27

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education:"

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE FIRST PSALM.

Blest is the man who knows my ways,
And keeps my precepts with delight;
Who never with the sinner strays,
But walks in wisdom's constant light.

Like the green tree* whose verdant leaf
Is withered not as seasons die,—
His soul 's unblighted here by grief;—
Heaven opens on his mental eye.

Not so the sinner,—he who treads
The road of guilt,—the way to hell;
Who wantonly around him sheds
Darkness the day can ne'er dispel.

Vain are his hopes sweet peace to find;
Joyless his haunts of idle mirth;
Like chaff borne on the rising wind,
We see him perish from the earth. X.

* The good in the scriptures are often likened to a *green tree*;—the evil to a dry:—
See Ps. lii. 8; Job xv. 32; Ezekiel xx. 41:—xxxi. 3—11. Jos. xvii. 7, 8, &c. &c.

FOR THE CHRISTIAN REGISTER.

REMINESCENCE.—"WHO TENDS THE STILL?"

Of the anecdotes heard when a boy,
Very few are retained in my mind;
But one made impression so deep,
That this I can readily find.

A man of religion and gray hairs,
By a skeptic of learning was found,
In his garden alone, as he came,
Industriously tilling the ground.

"I am going"—said the skeptic, "to Blank,
Tomorrow return at this hour,
Be ready with your proofs of a God,
If this shall be found in your power."

When the Atheist returned it was raining,
One fact may to some appear odd,
For the falling of rain at the time,
Was the pious man's proof of a God.

But to this the proud skeptic exclaimed,
"There 's nothing of God in this shower,—
It is one of Dame Nature's old tricks,
By which she evinces her power.

"She causes the vapor from seas
To ascend into regions on high,—
By cold it condenses to clouds,
Which cover the face of the sky.

"That vapor 's *distilled* now in rain,
To water the ground which you till."—
To this preachment the good man replied—
"But tell me, sir, who tends the still?"

The skeptic abashed fled with speed,
But felt a keen sting in his breast,
Which rankled till faith in a God,
And hope in his mercy gave rest. W.

FOR THE CHRISTIAN REGISTER.

ABOUT THE LITTLE BIRDS.

For little Boys and Girls to read.

I promised you last week, that I would tell you something more about the little birds. I never make any promises without being almost certain that I can fulfil them. A great many people make promises when they know they cannot fulfil them. Some tailors and shoemakers you know promise to have your things done at a certain time and do not do them; and you are greatly disappointed. This is very wrong. And some persons get into such a habit of promising and then of not doing as they promised, that you can never believe them. This is very bad. I hope you will be very careful and not make any promises which you cannot fulfil. And when you have once made a promise do all you can to fulfil it. It is a dreadful thing to be called a liar because you do not do as you promised. Besides it is very wicked. You know the Bible says, a poor man is better than a liar and that lying lips are abomination to the Lord. So, as I always endeavor to do all I promise, I shall tell you some more about the little birds. You recollect when you read the piece last week, you thought it was very cruel to kill little birds or to hurt them. There is another reason why we should not kill them. They do a great deal of good. Don't you recollect how many caterpillars' nests and canker worms you saw on the apple-trees a day or two since? These creatures were eating up the leaves so that the trees should bear no apples this fall. Now the little birds eat up these worms and feed their little ones with them. It is said that a pair of birds while bringing up a nest of young ones will destroy 1000 of them. So that if you kill or drive away the little birds, you do not raise near so many apples as if you let the little birds build their nests in the orchard and near the house, and did not kill them, nor frighten them away.

Again, at this season of the year or a little earlier, almost all the birds and squirrels have young ones in the nest, and the poor little ones are starved to death when you kill the old ones. The little ones get hungry. The dark and cold night comes and they are alone and they keep crying for their mother; but no mother comes. The damp falls on the little birds. Perhaps it rains and they have no mother to brood them and cover them with her wings and keep them warm. They keep opening their bills for the mother to feed them; but the mother has been killed by some naughty boy, and they can never see her again. If it is cold they die before the morning. Or they become so hungry and so chilled, that they try to get out of the nest and get something to eat and get warm. But they are so young and small that they cannot fly and they tumble down upon the ground and the cat or something else comes along and eats them up. How cruel it is to kill the old ones, when the little ones are thus starved to death because they have no mother to feed them.

There is another thing which the boys sometimes do which I think is very cruel. They go and take the little ones out of the nest. Now you would not like to have bad folks come and carry off your dear little sister or brother, would you? you would not like to have them come and carry off the baby? O no, I should not, answered several of the little boys and girls. And yet, said I, I fear there are some boys who do not think of this when they take little birds out of the nests. The old birds love their little ones as well as mothers love their children, yes, as well as you love your little sister or brother or the little baby. And when a naughty boy has taken out the little ones or one of the little ones from the nest, I have heard the poor mother chirp and cry till it was so dark she could not see; and again as soon as it was light she began to cry again. O the poor mother of these birds cried so, I thought she would almost break her little heart. How cruel it was for the little boy to go and take the little bird out of the nest when it made the poor mother cry so.

Now if you will read over this piece carefully and try to remember it and talk about it with the school-children, perhaps I will tell you something more about the little birds in another paper. I do not promise you certainly that I will tell you any more about the birds; you know I ought not to promise unless I am quite certain that I can fulfil my promise. And as I am not quite sure that I can do it, I would rather not promise certainly, although if you read this over carefully and like it, I am rather inclined to think I will write you another piece about the birds in the Register before long.

AUGUSTIN.

BIOGRAPHICAL.

[From the London Metropolitan, for March, 1835.]

SKETCH OF THE HISTORY OF ENGLAND FROM 1814, ESPECIALLY DOMESTIC.

There is not a more important epoch in history than the year 1814, when Napaleon fell by his own rashness, from his gigantic height of power. I propose, from that event, to give slight sketches of the political state of England. I shall begin with the characters of the ministers who then held the reins of the British empire.

We omit some of the characters. ED.

LORD LIVERPOOL was premier, having been appointed on the melancholy death of Spencer Perceval in the summer of 1812. A new parliament had been chosen in October of that year; and in that the minister had a decided majority.

Lord Liverpool, the son of a man who had passed a long life in office, had all the education and formal parts of a statesman; and his natural capacity and disposition were of a kind to take advantage of them. He was ambitious, industrious, prudent, wary, and docile. His mind was not distracted by the common pleasures of the world; he was too grave for the trifling pursuits and petty rivalries of fashion, which young men, brought up with the advantages of rank and fortune, are too apt to fall into. In his boyhood he had the character of laboriousness, but not of talent. He was educated at the Charter House, and at Oxford; and soon after he was of age, came into Parliament. He, of course, enlisted under the banners of Pitt; and took a strong part in opposition to the French Revolution. When the Duke of Brunswick invaded France at the head of a strong army, he made a speech in expectation of the march of the Allies to Paris, which at that time, drew some ridicule from the sarcastic wits who sat on the Opposition Benches.

Young JENKINSON was precisely one of those young men, to whom PITT was disposed to give the encouragement of his patronage. He was so considerate and discreet, that he never felt prompted to venture on his own individual opinions, nor to go beyond his brief, for the sake of personal display, which might commit the cause he was instructed to advocate. Pitt did not wish that young men, his *employees*, should presume to think for themselves, but preferred those who pursued the formal tactics of office. As Jenkinson had no imagination, and no original energy of mind, it was easy for him to follow this model.

But he was one of those men, who, by slow and gradual experience, and unbroken perseverance, arrived, at his middle age, at a height of intelligence and clearness of capacity, which surprised all those who judged only from the appearances of his boyhood. He became an able minister, of comprehensive knowledge, great wisdom, conscientious integrity, and possessed of the most useful style of parliamentary eloquence.

There is no doubt that his principles were opposed to the French Revolution; and on that subject he never varied. For the same reason his whole heart had been set on opposing Napoleon, whose mighty strides at universal empire endangered not only the greatness, but the very safety of England. As he was cautious, and versed in foreign politics, he was not easily misled by diplomatic intrigue. He might be sometimes a little too entangled by formalities; and had not that daring and inventive genius which enabled him to cope on equal terms with the reckless dictator of the continent.

In the domestic details of the home office, of which he had once been secretary, he was especially versed. His cold manners did not win many private friends: his reserve was oppressive; and a natural timidity gave him the appearance of vacillation in his opinions; or, at any rate, of compromise. As his temper was phlegmatic, so he was never betrayed into indiscretions in his parliamentary conduct. He always preserved his dignity, and that unassailable respect which high and considerate intelligence, enforced by a slow and lucid elocution, of the most orderly grace, commands.

Next in political importance to the premier, was Lord CASTLEREAGH; a man much decried by political and revolutionary animosity and falsehood, but a great man. He had a bolder spirit than Lord Liverpool, and was supposed to have an ascendance over the premier's mind. He had come into public life under the auspices of the Marquises of Hertford, the father and brother of his mother; so that he was brought up, as a child, among the high, old nobility; and showed it in all his manners, deportment, and sentiments. His person was graceful and handsome. There is a rare print of Charles II., when young, from whom he descended by the Fitzroys, to which he bore a strong resemblance. As he took an active part under Pitt in bringing about the Irish Union, they who opposed that measure pursued him to the last with the most vindictive hatred and calumnies. Notwithstanding that he often fell into great confusion of language, the vigour and sagacity of his mind were great. He had a noble and uncompromising spirit, and comprehensive and sound intelligence. He is accused of having been too monarchical and aristocratical in his attachment: but this was the mere cry of a party, who wished to overturn all the theories of the world.

NICHOLAS VANSITTART, now Lord Bexley, was Chancellor of the Exchequer. His skill lay in arithmetical details, for which he had a clear head, and a vast memory; but I much doubt if he was profoundly skilled in the true principles of political economy. Some of his measures were unquestionably mere juggles of figures. He had no oratory at all; and a voice so weak, that he could not be heard at the smallest distance. Being a man of great industry, good private character, and courteous manners, anxious to please all, he retained a difficult and high place, in which mere accident had seated him, to every one's surprise. I suppose that Lord Liverpool and Lord Castlereagh found him ductile, punctual, and convenient.—But his utter want of the power of public speaking threw an additional burden on Lord Castlereagh—who had the management of the House of Commons—beyond his strength. There is no doubt that a chancellor of the exchequer ought to be a man of great oratory, considering how much of the domestic government of England depends upon finance. According to the English constitution, political affairs cannot be carried on but by ministers who have those powers of elucidation, which can explain with eloquence the reasons of the measures they adopt.

The great office of Lord Chancellor was filled by LORD ELDON, one of the most eminent men who ever sat upon the woolsack. In many respects, his character had an extraordinary resemblance to that of the illustrious Chancellor of France, D'Aguesseau, as drawn by St Simon, which is one of the most nice and brilliant portraits delineated by an author, who of all memoir writers most excels in that truly difficult effort of sagacious observation and penetrating genius. Perhaps there never sat as a judge in a court of law or equity, one of such original and subtle discrimination as Lord Eldon, except D'Aguesseau. There are those who think that this has been carried too far in both of them. It may be doubted whether the evil of long delay is not greater than the good of individual justice, in rare cases—where the final right can only be arrived at by long and almost endless procrastinations. It may not always be worth while to unravel every petty knot; but it is sometimes better to cut the entanglement at once.

Lord Eldon, however, by his vast industry, his conscientious integrity, his unrivalled knowledge, his benevolent sensibility, his extreme candor, his long experience, his vigorous age, his argumentative eloquence, his great erudition, his high moral character, was an honor to the courts, and a buckler of strength to the ministry.

CHARLES ABBOT, afterwards Lord Colchester, was the *Speaker*. He was a diminutive man, well versed in etiquettes and parliamentary forms, a good classical scholar, with much pomp, and an epigrammatic phraseology. He executed his office altogether with discretion and skill; but he had a little mind as well as a little body, and little passions. He had a secret adulation of rank, which he in vain endeavored to conceal; and a contempt for what he thought vulgar, which did not become his humble birth, and the humility of his early fortunes. He was ceremonious and artificial in all his habits; and technical in all his studies and compositions. The manner in which he returned thanks from the chair, to members for public services, was in the highest degree pompous; but much admired by those who had not the best classical education, or native taste. His whole ambition was to live in high company, and to obtain the honors of a peerage. He had a mean way of estimating men according to the forms and fashions of the world.

On the opposition benches sat several very powerful men, Whitbread, Romilly, Grattan, Burdett, Ponsonby, Tierney, Brougham, and others.

WHITBREAD, stood in an equivocal situation, in which his pride was always contending with his birth; he had a large fortune, inherited from commerce, but his temper and passion was to stand at the head of the aristocratical commoners. He had married Lord Grey's sister, who was of a collateral branch of the old Plantagenet family. He took the popular side in politics, because all know that that side more easily forces men into distinction. His native talents were strong; but bitter, and somewhat coarse. His ambition was great; and his haughtiness was greater than his ambition. All the ingredients of his mind and bosom were primarily clouded from mingled passions and sentiments; but often—especially latterly—worked themselves, by mere force, into clearness, and even occasional splendor. He had studied the constitution with great industry, in all its popular parts; and became a sort of logician upon some of its characteristics. He was fond of sarcasm and invective; and not sparing in the indulgence of it, when passion prompted. If ever he supposed that the crown trenched on the privileges of the people, he was terrible. He was a useful popular champion—made up of that combination of powers and accidents, which is long in forming, and derives a mixed weight from time, experience, and personal consideration, which no one can acquire at once, and which it can happen to very few ever to acquire at all. With all his advantages, it was long before he worked himself into this distinction and responsibility. His temper was bad, his humors were moody, and he had fits of gloom, which at last destroyed him, when he stood higher in the public estimation than he had ever done before.

MISCELLANEOUS.

AGREEABLE REMINISCENCES.

Extract from "A Lecture comprising the History of the Second Parish in Beverly, by Edwin M. Stone, Pastor."

Robert Hooper jr. Esq. of Marblehead, who owned the farm in the precinct now owned by Mr Rufus Putnam, was employed to import the bell from England. He is also named as a contributor to the purchase. His friendship for the parish induced him in 1753 to resolve to procure the bell at his own charge, and present it to the precinct. This he accordingly did, and at the next meeting May 8, 1753, it was "voted, that whereas Robert Hooper jr. Esq. of Marblehead, hath, by his generosity and donation greatly obliged this precinct in presenting us with a bell at his own cost and charge, for ye use of ye sd. precinct: In consideration whereof, voted, that this precinct do grant and freely give unto ye sd. Robert Hooper Esq. his heirs and assigns the Pew at the southerly corner of our Publick Meeting House, situate between Mr Wm. Porter's and Deacon Cresey's pew."

I was also "voted, to Lath and Plaster over head, over ye above sd. pew, upon ye parishes cost." This was the first plastering done in the meeting house. Mr Samuel Leach was chosen to wait upon Mr Hooper, and communicate to him the foregoing votes. Mr Hooper's letter to the parish informing them of his generous intention, I copy from the Precinct Records. It is alike honorable to himself and the precinct.

"Gentlemen, When you first proposed to erect a steeple and procure a bell to hang therein, in order to encourage so laudable an undertaking, I made you the following offer, viz: that I would present the parish with all the nails necessary to effect said work—that I would import a bell and let you have it at the sterling and necessary charges, without any advance: and as the people of the parish have showed me and mine a great deal of civility and kindness since I have had the pleasure of having an estate therein, I have determined to make you a present of the bell only, in lieu of the above mentioned proposals; and at the same time expect to pay the proportion of my farm's tax towards building the steeple and all materials therefor, as tho' I had not made a present of the bell. And as the erecting of the steeple has made way for the building of a pew in the southwest corner of said house, if said pew is not engaged to any person, and I can have the liberty of purchasing the same, at such price as you shall think proper to set thereon, shall be very glad provided it will not make any uneasiness with any person or persons of the parish. But if your granting my request will make the least uneasiness, I do not in any shape desire it, and will be entirely content to sit in any place where I and mine may hear the word when Providence may give leave for our attending.

I assure you gentlemen, it is my unfeigned desire to live in peace with all men, and especially I prefer peace and unity in the house of God; and therefore let nothing be done on my account that will have a contrary tendency. May the God of peace preserve peace and unity in the parish and Church, so that all the meetings may be like brethren in unity, which is the sincere desire of your assured friend,

ROBERT HOOPER, jr.

Marblehead, May the 8th, 1753.

In addition to the sentiment of respect entertained for Mr Hooper, as expressed in the gift of the pew afore mentioned, the parish six years after, in 1759, "voted that the Hon. Robert Hooper Esq. be desired when he occasionally attends divine worship with us, to take the uppermost end of the foreseat on the floor before the pulpit."

(From the New York Evening Star.)

CAPT. ROSS' NARRATIVE.

From an abridged review of this most invaluable work in the London Athenæum, we gather the following summary of the more interesting details of the narrative. On reaching the wreck of the Fury, in Prince Regent's Inlet, they found the cannisters of preserved meats, vegetables, sugar, spirits, wine, lemon juice, flour, mince pies, &c. which had been piled up there for four years, perfectly unaltered in their qualities and freshness, which was a great prize. The ropes were bleached white, and without the slightest smell of tar. Not a vestige of the wreck was found. The coast was found lined with *coal*. We cannot withhold Captain Ross' own description of the sublime and perilous scenes in which his ship was frequently placed:

"To those who have not seen a northern ocean in winter—who have not heard it, I should say, in a winter's storm—the term ice, exciting but the recollection of what they only know at rest, in an inland lake or canal conveys no idea of what it is the fate of an arctic navigator to witness and to feel. But let them remember that ice is stone; a floating rock in the stream, a promontory or an island when aground not less solid than if it were a land of granite. Then let them imagine, if they can, these mountains of crystal hurled through a narrow strait by a rapid tide; meeting, as a mountain in motion would meet, with the noise of thunder, breaking from each other's precipices huge fragments, or rending each other asunder, till, losing their former equilibrium, they fall over headlong, lifting the sea around in breakers, and whirling it in eddies; while the flatter fields of ice, forced against these masses, or against the rocks, by the wind and the stream, rise out of the sea till they fall back on themselves, adding to the indescribable commotion and noise which attend these occurrences."

A roof of snow and a temperature of 40 or 50 degrees made the deck below comfortable, though 70 had been found necessary in previous expeditions. The improvement was owing to the keeping of the apartments dry by letting off the steam of the cooking apparatus through flues into inverted tanks on the upper deck, where the vapor condensed into ice.—A most singular fact is mentioned of snow—at its temperature there often 50 degrees below zero when eaten it occasions intense thirst! It is cut into blocks and may thus be used in building huts. The mince pies and iced cherry brandy were regaled upon at Christmas. This day they met a party of 31 healthy-looking, robust Esquimaux with spears of neatly joined pieces of bone—very friendly and well dressed in deer-skins—double thickness on the body, and the hair of the inner skin turned in, and that of the outer outward—a hood of the same to draw over the head, and double thicknesses of deer-skin boots and trowsers; the body dress terminating like a short frock. When introduced into the cabin the mirrors delighted them, and especially the English pictures or engravings drawn of them, which they immediately recognised. They did not relish the preserved meat, but drank the oil with zest. A short distance off was the village, a cluster of snow huts like inverted basins irregularly placed. In the circuitous passage or entrance of them were the women and children, and then it opened into the centre dome which was circular and ten feet in diameter. They all sleep on skins together in this, and their light is made of the moss and oil—giving heat enough to make the apartment comfortable. Over the lamp is their cooking dish of stone and containing flesh of deer and seals with oil. An oval piece, transparent, half way up the roof served as the sky-light. There was an ante-chamber leading from the passage above described for the dogs. The reindeer and seal gathered in summer is buried in the snow for winter stores. The women were rather good looking and plump, kind like the men, but not so neat—marry at the age of 13. All are tattooed about the brow and mouth and chin, in *lines* like the N. W. Esquimaux of America. On the 20th of January the sun appeared after an absence of 50 days.—The carpenter made a wooden leg for one of the Esquimaux who had lost it by a bear. He immediately walked again and was delighted.

THE DIFFICULTIES OF AN EDITOR.

An editor cannot step without treading on somebody's toes. If he expresses his opinion fearlessly and frankly, he is arrogant and presumptuous, if he states facts without comments he dares not avow his sentiments. If he conscientiously refuses to advocate the claims of an individual to office, he is accused of personal hostility. A jacknapes who measures off words into verses as a clerk does tape—by the yard—hands him a parcel of stuff that jingles like a handful of rusty nails and a gimlet: and if the editor is not fool enough to print the nonsense—"Stop my paper, I wont patronize a man that's no better judge of poetry," as if it were a loss really to be regretted, the profits being so enormous, and after paying four pence half-penny for a sheet of paper before it is printed on, together with the expenses attending collecting and printing the contents of a news-paper, certainly a monstrous revenue exists out of the seven-pence, after these must-be-paid expenses are liquidated. One murmurs because his paper is too literary—another because it is not literary enough. One grumbles because the advertisements engross too much room—another complains that the paper is too large, he can't find time to read it all. One wants the type so small, that a microscope would be indispensable in every family—another threatens to discontinue the paper unless the letters are half an inch long. One old lady actually offered to give an additional price for a paper that should be printed with such types as are used for handbills. In fact every subscriber has a plan of his own for conducting a journal, and the labor of Sysiphus was recreation when compared with that of an editor who undertakes to *please all.*—*English paper.*

MOURNING.—In Europe, black is generally used, because it represents darkness, unto which death is like, as it is a privation of life. In China, white is used, because they hope the dead are in heaven, the place of purity. In Egypt, yellow is used, because it represents the decaying of trees and flowers, which become yellow as they die away. In Ethiopia, brown is used, because it denotes the color of the earth from whence we came, and to which we return. In some parts of Turkey, blue is used, because it represents the sky, where they hope the dead are gone; but in other parts, purple and violet, because being a mixture of black and blue, it represents, as it were, sorrow on one side, and hope on the other.

PROGRESS OF EMIGRATION.—It will probably be somewhat surprising to those who observe the advance of civilization, to learn that a company of citizens of this state, is now organizing, to emigrate to Upper California, on the shores of the Pacific. The company consists of about fifty families, principally in Clay, Jackson and Ray counties, who have entered into bonds to emigrate to California. The company will rendezvous at Independence in May 1836, when it is expected they will amount to about one hundred families. Some individuals of this company have visited the country they propose to emigrate to, and find its soil and climate all they could wish it to be.—*St. Louis Republican.*

ROMAN SLAVERY.—Slaves in Rome occupied every conceivable station, from the delegate superintending and enjoying the rich man's villa, to the meanest office of menial labor or obsequious vice; from the foster mother of the rich man's child, to the lowest degredation to which woman can be reduced. The public slaves handled the oars in the galleys, or labored on the public works. Some were lictors; some were jailors. Executioners were slaves; slaves were watchmen, watermen and scavengers. Slaves regulated the rich palace in the city; and slaves performed all the drudgery of the farm. Nor was it unusual to teach slaves the arts. Virgil made one of his a poet, and Horace himself was the son of an emancipated slave. The Merry Ardrus was *a slave*. The physician, the surgeon, were often slaves. So too the preceptor and pedagogue; the reader and stage player; the clerk and the amanuensis; the buffoon and the mariner; the architect and smith; the weaver and shoemaker; the undertaker and the bearer of biers; the pantomine and the singer; the rope dancer and the wrestler, all were bondmen. The armiger or squire was a slave. You cannot name an occupation connected with agriculture, manufacturing, industry or public amusements, but it was a patrimony of slaves. Slaves were engaged in commerce; slaves were wholesale merchants; slaves were retailers; slaves shaved notes, and the managers of banks were slaves."

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